

Arise
Take thy
Journey

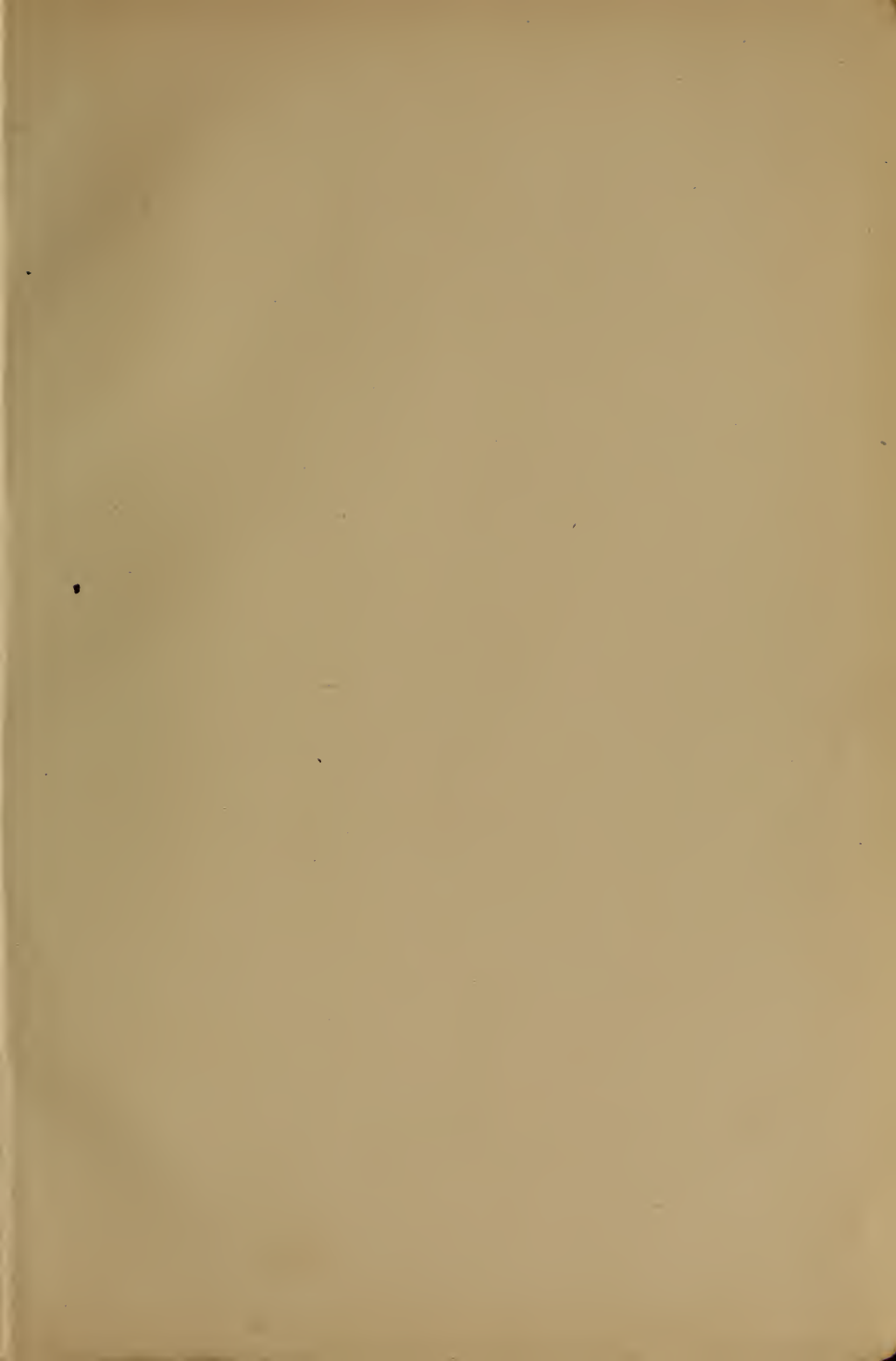


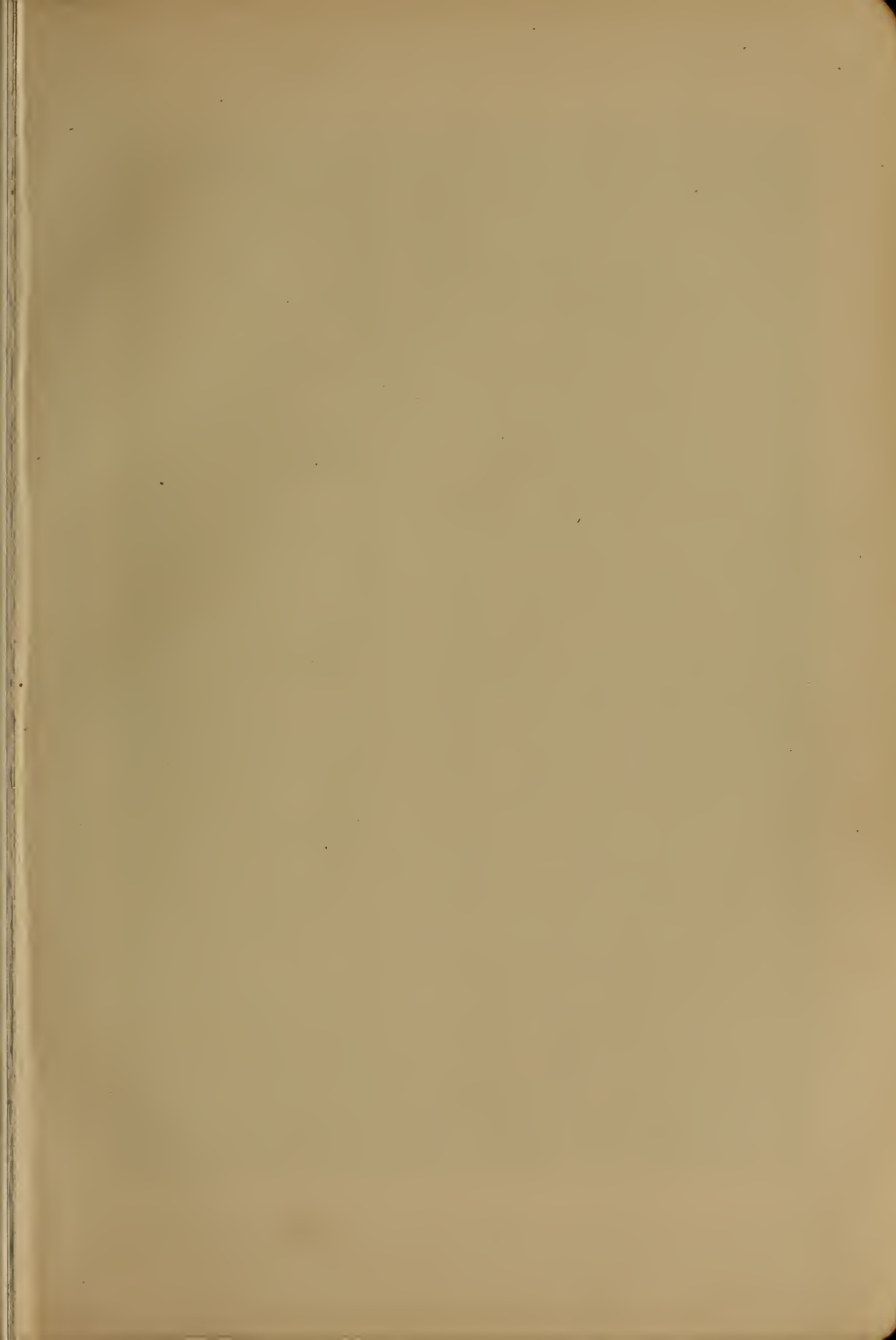
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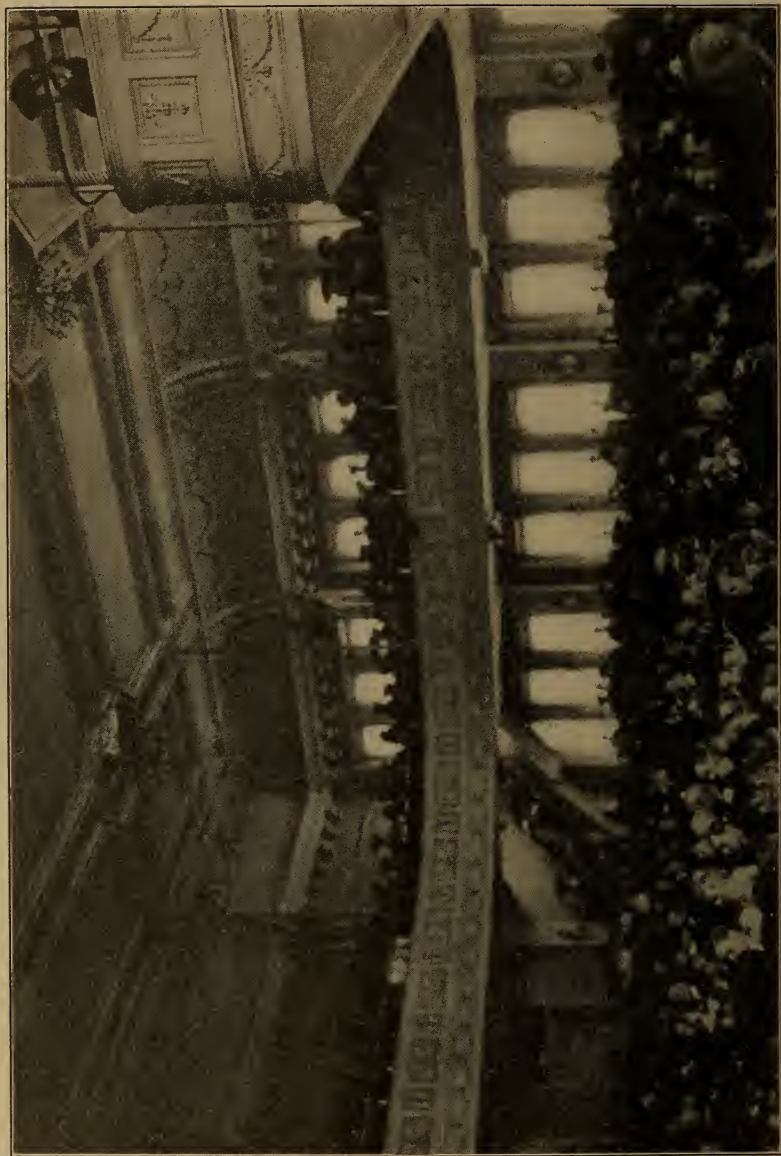
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MEETING OF THE TOWN OF NEW HARLEM.
(Held at the Harlem Casino, 124th St., and 7th Ave., November 30, 1903.)

Arise ! Take Thy Journey

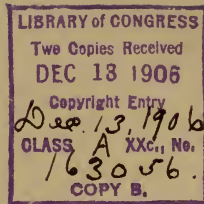
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For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

(Deuteronomy, 4:32.)

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PREFACE.

The object of this publication is:

I. To announce that the present City of New York is the New Jerusalem of prophecy.

II. To outline the story of the Appointed Work in its relation to prophecy, and in particular to the revelation of the City of Truth.

III. To illustrate the application of Christian Science to spiritual laws, and Bible sayings.

The abbreviations S. & H., and M. W., throughout the following pages, refer to the volumes Science and Health with Key to the Scriptures, and Miscellaneous Writings, by Mary Baker G. Eddy.

Acknowledgment is made for assistance rendered in expressing spiritual facts in material language.

THE AUTHOR.

CHAPTER I.

CITY OF TRUTH.

Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. (Zechariah, 1:16.)

And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it forever, from generation to generation shall they dwell therein. (Isaiah, 34:17.)

What is known as the Harlem Line, proclaimed by the Harlem grants and charters, issued by authority of the King of England (1666-1686), recorded in the office of the Secretary of State, Albany, N. Y., ratified and confirmed by acts of the New York Legislature,¹

1. Laws of 1772, 1775, 1820, and 1823.

stretches forth upon the City of New York, from Seventy-fourth Street on the East River, to One Hundred and Twenty-ninth Street on the Hudson.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

(Genesis, 49:10.)

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

(Jeremiah, 30:3.)

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

(Hosea, 1:11.)

The descendants of the original Harlem Patentees have been gathered together, and have appointed themselves One Head.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

(Ezekiel, 37:10.)

Breath has come into thousands of descendants of the Harlem Patentees,—their lineage proved; they live and stand “up upon their feet,” more than forty thousand in all,—“an exceeding great army.”

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

(Isaiah, 11:12.)

Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

(Zechariah, 8:23.)

The Jewish World estimates that every fourth person in the Borough of Manhattan is a Jew or a Jewess. Few realize that the Jewish tide of immigration for the past quarter of a century has set steadily toward the City of

New York, until to-day nearly seven hundred thousand Jews dwell within its limits; and fewer still appreciate the fact that while these numbers are steadily increasing, the population of Jerusalem, by the official census of 1895, was made up of not more than twenty-five thousand Jews.

Statistics show the incoming to New York of five hundred and sixty-one thousand and seventy Jews between October first, 1884, and July thirty-first, 1902. Of these, four hundred and eight thousand eight hundred and ninety-five permanently settled in the City.

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. (Isaiah, 27:12.)

And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. (Zechariah, 8:8.)

. . . half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Zechariah, 14:2.)

Is the first City, in the first country of the world,
the long-looked-for City of prophecy?

I will overturn, overturn, overturn, it: and it shall
be no more, until he come whose right it is; and I
will give it him. (Ezekiel, 21:27.)

And after Abimelech there arose to defend Israel
Tola . . . (Judges, 10:1.)

Attention is called in the following pages to the
true history of the manner of carrying on the work
incident to the recovery of the Harlem rights and prop-
erties, under the positive conviction that the City of New
York is the prophesied City of Truth,—the New Jerusa-
lem. Let judgment be withheld for a time,

. . . for if this counsel or this work be of men, it
will come to nought:

But if it be of God, ye can not overthrow it; lest
haply ye be found even to fight against God.

(Acts, 5:38, 39.)

CHAPTER II.

APPOINTED WORK.

A little over two years ago, one of the descendants of the Harlem Patentees, and her attorney, came to New York from Chicago, seeking financial assistance in an effort to recover certain Harlem lands. The claimant had been engaged for several years in the collection of evidence tending to prove her descent, and that of thirty-nine others, the alleged sole owners of the lands in question.

It was some months before legal investigation of the evidence submitted, and a close scrutiny of the City and State records, disclosed the fact that the early conception of the extent of the property involved, and the number of those entitled to an interest therein, had been meager in the extreme. It was discovered that the lands sought to be recovered were but a small part of a much larger tract, including extensive, built-up portions of New York City, and that, instead of forty per-

sons, as supposed, the entire number of descendants from twenty-three original Patentees of the year 1666, through both the male and female lines, easily conjectured to be forty thousand in number at the present day, were each and all, as members of a Corporation, vitally interested in the Harlem lands, and entitled to legal notice of every move to be taken in their recovery.

To proceed further in an undertaking, grown in a few short months to vast proportions; to secure the legal proofs of the lineage of forty thousand living descendants of the Harlem Patentees throughout a period of more than two hundred and fifty years; to supply the time, labor, and funds, necessary to locate each individual of the forty thousand, dispersed over the known world; and, finally, in the face of the Statute of Limitations, to expect the courts to overturn the title to one-half of the City of New York, presented a problem fraught indeed with difficulties;—and yet, from the time when the realization of the immensity of the undertaking had fully dawned, the strangest sense of inward admonition, in the face of overwhelming odds, urged the immediate entrance upon the great work, until, finally, an unaccountable feeling that a wrong must be righted, and that more than personal interests were involved, carried the decision of the question to a higher tribunal.

At the close of an earnest prayer to God for guidance,—for some sign to determine the question at issue,—in the presence of a witness, after declaration made

that the Good Book alone could solve the problem, the answer was found by opening to the tenth chapter of Deuteronomy, at the eleventh verse:

And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.



Born in 1864, and tracing back on the paternal side through Lord Norbury, of Ireland, to the time of William the Conqueror (1066), thence by direct line to the house of Toulouse, of France, and on the maternal side through a line of Revolutionary patriots, including successive Governors of the State of New Jersey, the leader of the enterprise to recover the Harlem rights and properties justly lays claim to an illustrious ancestry. Brought up with all that luxury could proffer, successful to a degree in worldly affairs, blessed with a wife, children, and fortune, one feature alone was wanting to fill the cup of earthly happiness,—health;—the one crowning essential of life had failed, and following this failure came the conviction, evolved by an experience of eight years with medical science, that relief by drugs was not to be expected.

Then it was that an involuntary transition from things secular to matters religious, brought about by the healing influence of Truth, occurred in a life theretofore devoted to worldly ends alone.

At the close of the year one thousand eight hundred and ninety-eight,—notwithstanding all the skepticism born of irreligion, and the scoffing at the treatment administered,—health was instantaneously restored.

The explanation of the so-called miracle, while simple in itself, tended to elucidate the healings of Jesus, and the apostles.

Was this force of Spirit, that healed “congestion of the blood vessels,” in the year of our Lord eighteen hundred and ninety-eight, the same power that opened the eyes of blind Bartimeus by the wayside, in the early part of the first century, and caused the cripple to leap for joy at the Beautiful Gate of the temple?

Did Christ’s command, Heal the sick! portend a literal following in his footsteps without recourse to drugs? Are the material laws at last to surrender to the laws of Spirit? Has a legacy slumbered through the centuries, and can the works that Jesus did be accomplished to-day through the understanding of the Principle he lived and demonstrated, as revealed in Christian Science?

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

(John, 14:12.)

To learn the application of this newly-discovered force in human affairs became the mainspring of life. An exhaustive study of all literature bearing upon the subject followed, while the teachings of the Bible appeared in a new light. The more this Christ-Science was studied, the more wonderful it grew. That remarkable volume, Science and Health with Key to the Scriptures, the "little book" of Revelation;

. . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey,

(Revelation, 10:9.)

literally eaten up by Christian Scientists; the "Comforter" of prophecy,

. . . whom the Father will send in my name, he shall teach you all things,

(John, 14:26.)

not only opens the door of human knowledge to the hidden sayings, and "dark sentences" of the Bible, but brings to light

. . . things which have been kept secret from the
foundation of the world, (Matthew, 13:35.)

among others, that all is Mind and Mind's Idea; there is no life in matter, and man is immortal,—a mental, not a physical being.

With misgivings at first, the healing of simple cases alone was attempted. Within a year, however, many patients daily received treatment,—the healing of all manner of diseases, organic and functional, bearing witness to the astonishing fact that a Principle had been discovered, known to Moses and the prophets, although hidden from the world since the early centuries of the Christian era.

As the understanding of this Christ-Principle developed, the power to reflect Truth increased in proportion, until such diseases as valvular heart trouble, congestion of the lungs, hip disease, chronic stomach troubles, locomotor ataxia, and such habits as drunkenness, and the use of drugs,—one and all yielded to treatment.

Of the many healings effected, two will serve to illustrate this power of divine Mind over matter. The

first was a case of water on the knee, where the patient, as the result of an accident, had been lying for ten weeks with the limb greatly swollen, and suffering excruciating pain. Seven physicians had passed judgment on the case, pronouncing it of the most serious nature, some even maintaining that the patient would be a cripple for life. The effect of the first treatment was immediate. In twenty-four hours the swelling had decreased until the limb was almost normal in size. The following day the patient could bend the knee, and on the fifth day after the first treatment all sign of the trouble had disappeared.

The second was a case of Graves disease, deemed by *materia medica* incurable, that yielded in like manner to the alterative effects of Truth. In three months the trembling of the hands ceased, protruding eyes receded, and other symptoms resulting from what is termed "thyroid poisoning" disappeared,—a complete return to a normal condition of harmony.

This all-powerful influence of Mind, successfully applied in the healing of disease, became as well the prominent feature of control in business matters. Convinced of the truth embraced in Christian Science, its adoption as a religion brought with it from partner and friend of years standing the request for the dissolution of an eminently successful Wall Street firm, necessitating, through ignorance of this new-old religion, the re-establishment of a business career at a time when prejudice was at its height. For two years thereafter,—

every step guided by the power of Life, Truth, and Love, —success was never in doubt. During the period mentioned, an incident occurred on the floor of the New York Stock Exchange, worthy of mention as an illustration of the effect of the impersonal power of Truth.

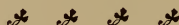
While seated for a few moments during business hours, quietly reflecting divine Love through the channels of thought, a broker in the next seat turned and said: "I have had neuritis in my arm for several days, and it has entirely disappeared while you have been sitting here,—I believe it is that Science of yours."

While the proofs of the efficacy of the God-thought were daily in evidence on the New York Stock Exchange, the result of its application to the purchase and sale of securities was particularly prominent on the ninth day of May, 1901,—the date of the greatest panic Wall Street ever experienced.

For months, amid the wildest speculation, stock-values had been steadily rising, until excitement in financial circles had reached fever-heat. Early on the day mentioned, reaction setting in, and prices beginning to fall, a panic followed. The god of fear turned men to maniacs, and, in the wild scramble to liquidate, confusion worse confounded ended in pandemonium. Amid such surroundings, through the realization that "perfect Love casteth out fear," orders for the purchase and sale of more than fifty-six thousand shares of stock, distributed throughout the list, were personally executed under the law of harmony.

This Christ-Principle, applied to business, and effecting the cures of water on the knee, and Graves disease, was the same Truth that healed the ten lepers nineteen centuries ago,—one only returning to give thanks. Rejected of men in the early part of the first century, and scoffed at to-day by the “wise and prudent,” it nevertheless stands forth revealed and demonstrated, through the teachings of Christian Science, as the second coming of Christ,—

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John, 14:17.)



Without further hesitation, accepting the sign given, in obedience to the command,

I.

. . . Arise, take thy journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them, (Deuteronomy, 10:11.)

the great work of the recovery of the Harlem rights and properties was inaugurated.

And after the manner of the coming of the first Bible leading, came the forty-fourth verse of the thirty-second chapter of Jeremiah:

2.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

At first reading, the words of the reference appeared to be utterly without application to the Town of New Harlem, and its revival into active being; but later, upon reading Dr. Poole's prophetic utterance in Anglo-Israel, that "some of these days" the evidences mentioned would be found, "to the great confusion of the unbelievers, and the great joy of all Bible students, especially the Anglo-Israelites," the interpretation of the passage became a revelation.

Of the many difficulties standing in the way of a resurrection of the Town of New Harlem into its

ancient rights and properties, under the patents of the King of England of 1666-1686, and the tracing and locating of forty thousand townspeople, as above described, one of the formidable proved to be the total disappearance from public view of the Harlem Town and Court records. The absence of these records from the public depositories was of more than passing significance to the successful recovery of the Harlem lands and privileges. They contained, among other historical, genealogical, and legal records of the greatest value and importance to the descendants of the Harlem Patentees and the project in hand, all the deeds, mortgages, wills, and other instruments covering the transfers of the various portions of Harlem lands by the freeholders and inhabitants of the Town. Upon the discovery that these ancient and valuable Harlem records were missing,—for years purposely withdrawn from public view,—the hidden meaning of the reference became apparent.

These missing Harlem records would undoubtedly disclose how men had bought “fields for money,” and had subscribed and sealed “evidences,” and taken “witnesses” to the various transfers of Harlem lands, while the promise of the closing words, “I will cause their captivity to return, saith the Lord,” remains to be fulfilled.

Twelve times the Word came to open the Scriptures and read,—never twice on the same day,—all between

the fifteenth day of September, 1901, the date of the inception of the Appointed Work, and the twenty-fifth day of December following.

Oppressed with the weight of the magnitude of the undertaking, and impressed with its consequences to so many thousands of those interested in the lands and properties, in the ordinary routine of business on the floor of the New York Stock Exchange, the Word came for the third time, Open and read! Telephoning at once to a Scientist at the office, the request was made to "open the Bible and read the first verse seen,"— and the twenty-fifth verse of the twenty-sixth chapter of I. Samuel was read in reply:

3.

Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

This reference was accepted as a divine intimation of the success that would attend the work, and that all obstacles would be finally overcome; and is included

among these leadings, although the act of opening the Bible was performed by another.

4.

And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord.
(I. Samuel, 3:20.)

5.

Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.
(Deuteronomy, 9:1-3.)

6.

Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

(II. Kings, 21:8.)

7.

All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

(Joshua, 13:6.)

8.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

(Romans, 8:30, 31.)

These five individual leadings, typifying not only the acquisition, but the permanent occupation of the

Harlem lands, and directing their division by lot,—taken in connection with the inspiration of what had gone before,—led up to the earnest study of Bible prophecies.

The book of Zechariah in particular claimed attention; and in the second and third chapters, upon reading the passages:

. . . Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein,

(Zechariah, 2:4.)

. . . is not this a brand plucked out of the fire?

(Zechariah, 3:2.)

. . . behold, I will bring forth my servant the
BRANCH,

(Zechariah, 3:8.)

a strange influence or sensation was experienced. At first, coming in the nature of a hint,—like the nudge of an elbow,—in effect, conveying the thought reduced to words: “You’re that young man,—you’re the one,—you’re the BRANCH,” the feeling grew from possibility to probability. Then began a struggle to overcome the indescribable awe accompanying a personal connection

with matters of Holy Writ, and the fear attendant upon the assumption of the responsibilities involved, should the revelation mentioned prove to be true.

A second reading of the lines quoted served only to redouble the energy and force of the feeling described; until, with the deepest veneration, the Bible, as in former like situations, was opened for the word of God upon the subject at the second verse of the sixty-sixth chapter of Isaiah:

9.

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

And again, a few days later, at the thirteenth verse of the twenty-eighth chapter of Deuteronomy:

10.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

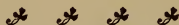
and finally, at the thirty-sixth and thirty-seventh verses of the eleventh chapter of I. Kings:

II.

And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

If the eleven Bible leadings, coming in the manner described, were of divine origin, but one interpretation was possible, namely, that a chosen one had come for a purpose undisclosed, except in the eleventh divinely-revealed Scriptural leading, wherein man and purpose are for the first time joined and clearly defined.



In the year 1666 the Duke of York, brother of Charles II., King of England, through Governor Richard Nicolls, issued a grant or charter to the freeholders

and inhabitants of Harlem, incorporating the Town of New Harlem as a part or parcel of the greater City of New York, and conveying to the Town, through its Trustees in the charter named, all lands on Manhattan Island north and east of a line stretched by the description of the grant across the City of New York, from Seventy-fourth Street, on the East River, to One hundred and Twenty-ninth Street on the Hudson.

This line, commonly known as the Harlem Line, crossing the city as described, served to divide the lands of the freeholders and inhabitants of Harlem on the east from the lands of the City of New York, and formed, as well, the western boundary of what was known as the sixth or "out-ward" of the City.

A second grant by the same authority, in 1667, and a third, issued in 1686, by command of the English King, through Governor Thomas Dongan, ratified and confirmed the first.

Between the years 1772 and 1824, the line in question became the subject of Colonial and State legislation. In the first year mentioned, an act of the Colonial Assembly was passed appointing commissioners to "settle and ascertain" the line of division between the Township of Harlem and the lands of the Mayor and Commonalty of the City of New York. On the third of April, 1775, a further act was passed confirming the proceedings of the commissioners, appointed by the preceding act, and settling the line as it runs to-day under the ancient grants and charters above described;

while in 1820 and 1823, acts of the Legislature of the State of New York, supplementary in nature, were passed in reference to the establishment of the line mentioned. Manifestly, therefore:—

In 1666 the King of England stretched forth a line over the **City of New York**.

In 520 B. C., Zechariah the Prophet wrote of the line that should stretch forth upon **Jerusalem**.

Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. (Zechariah, 1:16.)

Is New York, with its famous **Line**, the prophesied City of Truth,—the New Jerusalem? Will the City of New York—in the land of Shinar (the land of two rivers,—East and Hudson,—Zechariah, 5:11)—experience in the restoration of the Harlem rights and properties, the overturning predicted by Ezekiel the Prophet?

I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. (Ezekiel, 21:27.)



Three months had now passed in the work of the recovery of the Harlem lands, and progress made sufficient to disclose the immensity of the undertaking, and to develop a number of seemingly serious obstacles to its successful accomplishment.

Under the principles of the English Common and Statute Laws, adopted by the decisions of the higher American courts, it was discovered that the ancient grants and charters of 1686 formed a Corporation, as above described, known as the Town of New Harlem; that under these same grants a gigantic Trust was also formulated,—never terminated,—and would never end except, perhaps, by act of the Body-Corporate itself, or by decree of some Court of competent jurisdiction. The Town of New Harlem, therefore, until the happening of such an event, had never been, and would never be, erased from the civic map. The Town-Corporation was the owner of all lands above the Harlem Line not previously legally alienated, and under this principle of law, in the settlement of the Harlem rights and properties, the validity of the titles to one-half of the City of New York would necessarily be called in question.

Under these conditions, and among other essentials of the undertaking, as many as possible of the forty thousand living descendants must first be traced through parents, grandparents, and great-grandparents, back to the Patentees of 1666, and the lineage of each recorded, and proved.

An outline of the nature of the Harlem claims must, secondly, be brought to the attention of the descendants, traced as indicated, with legal notice of the steps taken and to be taken in their recovery; and thirdly, the parties in interest gathered together in a Town meeting, and such meeting held within the limits of the present City of New York itself, before an appeal to the courts could be instituted.

To meet the remarkable exigencies of the situation above described; to face the odium attaching to the leadership of an enterprise on its face revolutionary in character; to bring to public notice flaws in practically all the titles to lands above Seventy-fourth Street in New York City,—guaranteed by the most wealthy and powerful Trust and Title Companies in the world,—must, perforce, be accomplished by divine help alone.

If the opening of the twentieth century marks the “latter days” of error, and the advent of the New Jerusalem consciousness, or reign of Spirit; if the time is when

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be,

(Genesis, 49:10.)

if, as Professor Totten declares, “the Eastern Passover full moon of April eleventh to twelfth, 1903, which was

eclipsed as it arose at sunset, marked absolute midnight, or 'low twelve' on the universal dial of the ages, and that from now on the clock will be striking twelve for one thousand one hundred and forty-seven (plus) days, with so many punctuated events of note that no one will need to misunderstand them;" if it be true that

. . . half of the city shall go forth into captivity,
and the residue of the people shall not be cut off
from the city, (Zechariah, 14:2.)

is the Herculean task of the revelation of the New Jerusalem imposed on one nominated to be a "prophet of the Lord," by the leadings described, and the voice that called Samuel more than three thousand years ago, heard again at the dawn of the fulfillment of prophecy?

Even at midnight on the twenty-fourth day of December, 1901, within that sacred Peniel where the human wrestled with the divine, in silent thought a heartfelt appeal went forth to omnipotent Mind to grant to one willing and ready to serve and suffer in the sacred cause of Christ, an unmistakable sign,—one that would forever dispel the doubts surrounding the leadership of an undertaking fraught with such vital and far reaching consequences to the human race. And for the twelfth time the Word—"with God," and "God"—said: Open and read! And the opening and reading were at the tenth chapter of Judges, the first verse:

12.

And after Abimelech there arose to defend Israel
Tola . . .



SON OF MAN.

The coming of the "Son of man," referred to by Jesus (Matthew, 24:27), is the coming of the appointed one (Son) of God's ideas (the generic-man), to perform a certain work. Even as Jacob prophesied three thousand six hundred years ago: . . . "unto him shall the gathering of the people be." (Genesis, 49:10.) And when this event occurs the news will spread rapidly: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matthew, 24:27.)

And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

(II. Esdras, 13:52.)

"In different ages the Divine idea assumes different forms, according to humanity's needs" (M. W., p. 370), and when materiality sinks into insignificance in the elimination of material personality; when the world grows to the realization that "God is Spirit," and that . . . "God created man in his own image, in the image of God created he him" (Genesis, 1:27), the coming of the "son of man" will be interpreted in a broader impersonal sense as the coming of the "Christ-understanding" (son) of God's creation (man), bringing peace to all alike,—the full realization of Life, Truth, and Love.

. . . my peace I give unto you: not as the world giveth, give I unto you. (John, 14:27.)

Christ was seen, through the false concept of mortals, as flesh and bones.

. . . for a spirit hath not flesh and bones as ye see me have. (Luke, 24:39.)

Nevertheless I tell you the truth; It is expedient for you that I [material personality] go away: for if I [material personality] go not away, the Comforter [the realization of Spirit] will not come unto you; but

if I depart [the Ego is absent from the body, and present with Truth and Love (S. & H., p. 14)], I [Spirit] will send him unto you. (John, 16:7.)

JUDAH AND ISRAEL.

The word Judah of the Bible has two distinct spiritual interpretations, namely: "A corporeal material belief, progressing and disappearing;" and "The spiritual understanding of God and man appearing." (S. & H., p. 589.) When Jacob prophesied the "sceptre shall not depart from Judah, nor a lawgiver from between his feet" (Genesis, 49: 10), he foretold that the power should not depart from MORTAL MIND (a "corporeal material belief progressing and disappearing") "until Shiloh come." And where in Hosea it says:

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel,

(Hosea, 1:11.)

the word Judah has a higher significance. Jesus emanated from the tribe of Judah and was "born of Mary," while Christ "was born of God." (S. & H., p.

332.) Mary, therefore, of the tribe of Judah, was the first to perceive the Christ idea with sufficiently pure spiritual realization to bring into the seeming material evidence her immaculate conception ("and the Word was made flesh,"—John, 1: 14),—through the operation of the so-called human laws, taking form in the infant Jesus.

The word Judah therefore, in the passage quoted, is typical of those, like Mary, who first perceive the Christ idea,—the Truth as revealed in Christian Science ("The spiritual understanding of God and man appearing").

While Judah has been generally accepted to mean the Jews, in the spiritual interpretation of the word it refers to no particular race, inasmuch as "God is no respecter of persons." (Acts, 10: 34.) The racial belief distinguishing one class from another is exclusively man-made, and comes purely from association,—all in reality being children of God. For the past forty years the gathering of the "dispersed of Judah from the four corners of the earth" (Isaiah, 11: 12), is the result of Spirit working through avenues offering least resistance to Truth. These avenues at present find a large representation in the Jewish race, not because men call them Jews, but because the thought sent out into consciousness at the time of the crucifixion,—“His blood be on

us, and on our children" (Matthew, 27:25),—entailed an added persecution during the centuries to come, amounting in itself to a national curse; and this thought becoming a universal law unto itself brought about an inevitable suffering,—while to human sense unjust and cruel, in reality most salutary to spiritual growth. The suffering experienced through the death of pride, and other mortal beliefs ("I die daily."—I. Corinthians, 15:31), but opens the way for Spirit to enter the consciousness and govern the actions of mankind. Even as the Jews are hated to-day, so is the time at hand when this false sense of contumely will be destroyed through the reflection of divine Love, and the descendants of Abraham numbered among the first to imbibe the Truth and to reflect its healing power to others. Then will one who Scientifically understands MAN be "more precious than fine gold; even a man than the golden wedge of Ophir" (Isaiah, 13:12), and "ten men . . . even shall take hold of the skirt of him that is a Jew." (Zechariah, 8:23.)

The Children of Israel are those irrespective of sect, race, or color, who hear the word of God,—“and they shall hear my voice” (John, 10:16),—and are “chosen” from the rest of the world, and led to investigate and see the Truth in Christian Science, awakening to the understanding that he or she **Is-Real**,—spiritual, and not material.

THE DRY BONES.
(GENEALOGIES.)

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

(Ezekiel, 37:1-3.)

In the early stages of the Appointed Work,—the revelation of the New Jerusalem,—doubt and uncertainty surrounded the effort to trace and prove the many thousand descendants of the Harlem Patentees throughout the two centuries past. The Valley was in truth “full of bones,” and as the Children of Israel were gathered “one by one” (Isaiah, 27:12), and generation followed generation, the answer to the question, “can these bones live?” became of vital importance to the successful outcome of the work.

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

(Ezekiel, 37:4-8.)

To prophesy is to "utter Truth under divine inspiration." Throughout the Appointed Work, daily for over two years, "Truth under divine inspiration" was "uttered,"—

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah, 55:11.)

divine Love was reflected through the channels of thought,—until “the bones came together, bone to his bone,” and “the sinews and the flesh came up upon them, and the skin covered them above.”

The thousands traced by name only, and their lineage proved back through ten generations to the Harlem Patentees of 1666, are, as in the olden time, “reckoned by genealogy” (Nehemiah, 7: 5), with sinews, flesh, and skin come up upon them,—but *until located*, have “no breath in them.”

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live.

(Ezekiel, 37:9.)

“Then said he unto me,” Utter Truth to mortal consciousness! Reflect divine Love, Son of man, and say unto mortal consciousness, “Thus saith the Lord God,” Realize Omnipotent Mind through reflection, and send out love to those dead in mortal beliefs, that they may live!

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceedingly great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. (Ezekiel, 37:10-14.)

A little over forty thousand living members of the Corporation, the Town of New Harlem, stand "up upon

their feet,"—"an exceeding great army;" "the whole house of Israel,"—all children of Israel; "our bones are dried and our hope is lost,"—cut off seemingly from all hope of their lineage being traced, and proved; their graves to be opened,—their beliefs in death or life in matter removed; and coming out of their graves,—awakened to an understanding of life in Mind: to be brought into their own land,—"the land of Israel."



As the revelation of the New Jerusalem under divine direction constituted the sole motive for the recovery of the Harlem rights and properties, and as all expectation of personal gain in an enterprise so conducted was at the very inception of the work necessarily eliminated, a delicate, not to say paradoxical, situation arose as the time approached for the first announcement to the thousands of descendants of the Harlem Patentees.

On the one hand, the offer to recover the Harlem rights and properties to the extent of overturning the titles to all lands above Seventy-fourth Street, in the City of New York, Island of Manhattan, without demand for compensation from the Harlem heirs, presented a proposition, opposed in nature to all ordinary business procedure and calculated on its face to dis-

courage all co-operation, on the part of the claimants to the lands in question, so essential to the success of the undertaking. On the other hand, to demand twenty-five per cent. of the proceeds of the recovery of the Harlem lands, as indicated in the announcement forwarded to the descendants of the original Patentees, seemed at first but a participation in a sacred enterprise for personal gain alone,—a condition obviously contrary to the divine plan. In this dilemma an appeal, offered to God in silent prayer, brought answer, as in times past, under the inspiration to turn to the Bible for guidance, as found in the fourteenth verse of the thirty-second chapter of Jeremiah:

Thus saith the Lord of hosts, the God of Israel;
Take these evidences, this evidence of the purchase,
both which is sealed, and this evidence which is open;
and put them in an earthen vessel, that they may continue many days.

The two conditions, the one "open" and the other "sealed," must manifestly remain for "many days," until at the meeting of the Corporation the demand for compensation of twenty-five per cent. should be relinquished, and ALL prospective recovery be vested in the rightful owners (. . . "taking nothing of the gen-

tiles,"—III. John, 7),—the members of the Corporate body, the Town of New Harlem.

Of the "seventy weeks determined upon thy people and upon thy holy city," Daniel wrote :

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

(Daniel, 9:24.)

As a guide in the Appointed Work, just seventy weeks from Christmas day, 1901, the date of the twelfth leading, to the first day of May, 1903, the first notice in the form of a circular letter with the Authority to call a Meeting enclosed, was sent out to many thousands of descendants of the Harlem Patentees,—the Children of Israel.

THE PROPHECIES OF DANIEL.

And four great beasts came up from the sea,
diverse one from another;—

(Daniel, 7:3.)

the four strong reflectors of spiritual thought in the world to-day,— . . . “four kings, which shall arise out of the earth” (Daniel, 7: 17),—the Holy One of Israel; the Head of First Church of Christ, Scientist, New York City; and the Two Witnesses.

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

(Daniel, 7:4.)

This fourth stanza pictures the Lion of the tribe of Judah (Revelation, 5: 5),—the Revelator of Truth in this age,—sustained by powerful spiritual thought, through divine realization (“eagle's wings”), in the battle to overcome the seeming forces of mortal mind. The struggle over,—the “wings thereof . . . plucked,” having risen above all materiality,—the Lion is “lifted up from the earth,” and stands to-day before the world with undaunted courage,—living and demonstrating the divine Principle of life eternal.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

(Daniel, 7:5.)

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. (Daniel, 7:6.)

The two beasts mentioned in the above passages typify two women in our midst to-day,—the Head of First Church of Christ, Scientist, New York City, and one of the Two Witnesses. A fourth beast will be readily recognized in the present trend of current events.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. (Daniel, 7:7.)

The “dreadful and terrible” fourth beast, seen in the “night visions,” is even now speaking “great words against the most High;” is seeking to “change times and laws,”—to “be given into his hand until a time and times and the dividing of time” (Daniel, 7:25), through certain states and stages of consciousness;

and, as the name implies, the "spiritless" champion of mortal mind, with iron teeth,—will power,—is to-day effecting cures through the operation of "one belief casting out another." (S. & H., p. 12.)

. . . Elias truly shall first come, and restore all things.
(Matthew, 17:11.)

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.
(Malachi, 4:5.)

The coming of Elias (Elijah), does not refer to personality.

Elias means prophecy. (S. & H., p. 585.) Prophecy must first be fulfilled. Christian Science—the Truth—must first come to leaven consciousness and awaken mankind to the fact that mortal mind is losing its so-called power. This awakening will be accompanied by indescribable suffering (the opening of the fourth seal,—Revelation, 6:7), resulting from the dying out and destruction of mortal beliefs,—"Tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." (Matthew, 24:21.)

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

(Daniel, 7:8.)

The "little horn."—Little strength in spiritual understanding at first, but growing constantly into higher and greater realization of the omnipotence of God,—Good.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

(Daniel, 7:9.)

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

(Daniel, 7:10.)

The Prophet here beholds the thrones—the world, the flesh, and evil—“cast down” or overcome; and perceives that the spiritual Leader of the twentieth century, dwelling in the City of Harmony, and clothed in the white undivided garment of Christ, “did sit;”—rested in the spiritual consciousness of Love, sustained by the thousands upon thousands of God-thoughts, inasmuch as the “judgment was set and the books were opened,”—“Truth is revealed. It only needs to be practised.” (S. & H., p. 174.)

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. (Daniel, 7:11.)

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. Daniel, 7:12.)

Daniel's spiritual realization enabled him to see the ultimate outcome of the battle between Truth and error,

where the beast, or mortal mind, is slain,—the false concept being destroyed by the consuming fire of Love. Error resists the surrender of belief of life in matter.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (Daniel, 7:13.)

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel, 7:14.)

The Prophet mentally discerned not only the meeting of the Son of man with the Ancient of days, but God's law fulfilled in the gathering of all nations under One Head,—“one fold, and one shepherd.” (John 10:16.)

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Daniel, 7:18.)

Following the description of the four beasts and their different qualities of thought; the struggle, as depicted in the "casting down" of the thrones,—the false material dominion; the sitting of the Ancient of days; the judgment and the opening of the books; comes the promise of the kingdom to the Christian Scientists,—the Saints of the most High.

But the judgment shall sit, and they shall take away his [mortal mind's] dominion, to consume and to destroy it unto the end. (Daniel, 7:26.)

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel, 7:27.)



Once again Daniel lifted up his eyes and saw, as on a canvas, the battle of Truth against error.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

(Daniel, 8:3.)

The two horns of the ram.—The “two individual natures in one;” the “compounded spiritual individuality” (S. & H., p. 577); . . . “the two anointed ones, that stand by the Lord of the whole earth” (Zechariah, 4:14); the Two Witnesses; “the two olive trees, and the two candlesticks standing before the God of the earth” (Revelation, 11:3, 4); the two horns of the ram standing before the river,—the Holy One of Israel, the channel for the highest spiritual thought of to-day; of which one “came up [embraced Christian Science] last.”

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

(Daniel, 8:4.)

And again, pouring through the Two Witnesses or "two horns,"—the ram,—the light of Truth, rising in the East, is seen "pushing westward, northward, and southward."

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. (Daniel, 8:5.)

And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. (Daniel, 8:6.)

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him

down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. (Daniel, 8:7.)

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. (Daniel, 8:8.)

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. (Daniel, 8:9.)

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. (Daniel, 8:10.)

As the ram pushes westward against the forces of error, behold "an he goat" with "a notable horn between his eyes" (hypnotism,—the illusive force of mortal mind),

comes "from the West" (the opposite of Truth), "touching not the ground" (being mental); and smites the ram, breaking his two horns;—a mental assassination ("he shall be broken without hand,"—Daniel, 8:25) prophesied and further described in Revelation, 11:7.

And the "he goat" prevails but for a short time only,—error risen to its height, destroys itself. The "little horn" comes forth out of one of the "four notable ones,"—the "Branch" grows out of the roots of the "rod out of the stem of Jesse" (Isaiah, 11:1),—and waxes "exceeding great" (grows strong in the realization of divine Love) toward the "pleasant land,"—the New Jerusalem.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

(Daniel, 8:11.)

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

(Daniel, 8:12.)

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host [daily sacrifice] to be trodden under foot?

(Daniel, 8:13.)

As demonstration follows demonstration, and the world sees the practical illustration of the power of God as reflected through man, the "daily sacrifice"—time sacrificed daily by mortals in the universal practice of prayer to a personal, corporeal God ("Whom therefore ye ignorantly worship,"—Acts, 17:23), always looked upon as the Truth—will be taken away; and the "sanctuary"—this belief in mortal consciousness universally worshiped—will be "cast down." Spiritual power will be given in the warfare against this ignorance of the age, and the "transgression of desolation"—transgression of the true worship, spreading desolation—will be "trodden under foot;"—the world rising above the slavery of mortal beliefs through spiritual understanding, learning to reflect divine Love, and worshipping "the Father in spirit and in truth." (John, 4:23.)

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

(Daniel, 8:14.)

The third verse of the eleventh chapter of Revelation indicates the measure of time of a thousand, two hundred and three score days (three years, five and a half months) elapsing between December, 1906,—the coming of the Son of man (Matthew, 24:27),—and the time when the mental assassination of the Two Witnesses, as described by Daniel in the seventh verse above quoted, is to occur.

To this period of three years, five and a half months, the Prophet in the fourteenth verse adds a further period of two thousand three hundred days (a little over six years), when the belief in a personal, corporeal God will be destroyed in the universal consciousness, to be supplanted by the understanding that God, as Spirit, must be reflected mentally; and prophecies that within one thousand two hundred and ninety days from the ending of the six-year period mentioned (three years and a half thereafter), "the abomination that maketh desolate" (Daniel, 12:11) will be "set up,"—the rule of Spirit, an abomination to the human (mortal mind), will be recognized. . . . "Surely I come quickly." (Revelation, 22:20.)

The Apostle John, in the eleventh verse of the twenty-first chapter of his Gospel, writes of the universal acknowledgment of Christian Science (Truth), in an allegorical reference to the number of fish caught in the net by Simon Peter,—typifying the number of generations:

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

(John, 21:11.)

In the one hundred and fifty-third generation from Adam (the generation of Queen Victoria being the one hundred and fiftieth,—Poole's Anglo Israel), Christian Science will be universally acknowledged as the Truth,—“yet was not the net broken” (more work still to be done), “the end is not yet.” (Matthew, 24:6.)

The Christ-Principle, universally acknowledged at the expiration of the thirteen years, as above indicated, will not, however, be universally demonstrated until the year six thousand from Adam (ninety-four years from the Coming of the Son of man,—December, 1906), and, for the thousand years thereafter,—The Millennium,—mortals will enjoy heaven (harmony) on earth, with Satan bound. (Revelation, 20:2.)

The ram which thou sawest having two horns are
the kings of Media and Persia. (Daniel, 8:20.)

The words Media and Persia (the Two Witnesses standing in the realization of divine Love as firm as the law of the Medes and Persians) are used by the Prophet to turn the thought of the world away from the true meaning of the prophecy until the hidden meaning is discerned at the appointed time. So again, in the following verse, the mention of the King of Grecia directs the thought back to ancient countries.

And the rough goat is the king of Grecia: and the
great horn that is between his eyes is the first king.
(Daniel, 8:21.)

This rough goat is a type of the highly cultivated (Grecia) avenues for mortal mind,—the king, or ruling influence, with mortals before awakening to the truth of being.

Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. (Daniel, 8:22.)

Thanks be to God for the glorious promise that the power of mortal mind is temporal, and that spiritual power will prevail.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. (Daniel, 8:23.)

CHAPTER III.

STORY IN DETAIL.

THE TWELVE LEADINGS.

I. DEUTERONOMY, 10:11.

And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

II. JEREMIAH, 32:44.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and

in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

III. I. SAMUEL, 26: 25.

Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

IV. I. SAMUEL, 3: 20.

And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

V. DEUTERONOMY, 9: 1-3.

Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

VI. II. KINGS, 21:8.

Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

VII. JOSHUA, 13:6.

All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

VIII. ROMANS, 8:30, 31.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

IX. ISAAH, 66:2.

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

X. DEUTERONOMY, 28:13.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

XI. I. KINGS, 11:36, 37.

And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

XII. JUDGES, 10: 1.

And after Abimelech there arose to defend Israel Tola . . .

GATHERING OF THE PEOPLE.

GENESIS, 49: 10.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

APPOINTMENT OF ONE HEAD.

(*See frontispiece.*)

HOSEA, 1: 11.

Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Jezreel.--God's sowing of seed.

KINGDOM BROKEN.

DANIEL, 11: 4.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and

not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

THE KING OF THE SOUTH.

DANIEL, II : 5.

And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

King of the South. — The Head of First Church of Christ, Scientist, New York City.

GOD'S COMMAND.

ZECHARIAH, 2 : 7.

Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

MICAH, 5 : 3.

Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

THE KING OF THE NORTH.

DANIEL, 11:6.

And in the end of years they shall join themselves together;
 for the king's daughter of the south shall come to the king of the north to make an agreement . . .

King of the
 North.—The
 Holy One of
 Israel.

THE FOUR BEASTS—IN DANIEL.

DANIEL, 7:3.

And four great beasts came up from the sea, diverse one from another.

Beast.—
 Strength of
 thought.

DANIEL, 7:4.

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Lion.—The
 Holy One of
 Israel.

DANIEL, 7:5.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Teeth of it.—
 Will power.

Bear.—The
 Head of First
 Church of
 Christ, Scien-
 tist, New York
 City.

Three ribs.—
 Life, Truth,
 and Love.

DANIEL, 7:6.

After this I beheld, and lo another, like a leopard.—One
 Four Wings.—ard, which had upon the back of it of the Two
 Double amount of Witnesses.
 spirituality. four wings of a fowl; the beast had also four
 heads; and dominion was given to it.

A FOURTH BEAST.

DANIEL, 7:7.

After this I saw in the night visions, and behold a fourth
 beast, dreadful and terrible, and strong exceed- Opponent of
 ingly; and it had great iron teeth: it devoured and Christian
 Science.
 brake in pieces, and stamped the residue with the feet of it:
 and it was diverse from all the beasts that were before it; and
 it had ten horns.

WOUNDED TO DEATH.

REVELATION, 13:3.

And I saw one of his heads as it were wounded to death;
 and his deadly wound was healed: and all the world wondered
 after the beast.

NEBUCHADNEZZAR'S DREAM.

DANIEL, 2: 36-45.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Head of gold. —Mortal mind.
Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. Another kingdom.—Polygamy.
Third kingdom.—Six hundred. three score and six. (Revelation, 13: 18.)

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. Fourth kingdom. A fourth beast (Daniel, 7: 7.)

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, Iron mixed with miry clay.—Blind faith and hypnotism. forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they Not cleave one to another.—Not being of One Mind. shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: Set up a kingdom.—Christian Science. and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

THE FOURTH BEAST.

DANIEL, 7: 8.

I considered the horns, and, behold, there came up among them another little horn, before whom <sup>Little horn.—
The man child.</sup> there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

DANIEL, 7: 17.

These great beasts, which are four, are four kings, which shall arise out of the earth.

THE FOUR BEASTS—IN REVELATION.

REVELATION, 4: 6-8.

. . . and round about the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.



VISION OF EZEKIEL—RAPHAEL.

Attention having been called to this picture, the study of the four beasts, spoken of by Daniel, John, and Ezekiel, followed.

The order of position of the four beasts, as described by the prophets, indicates that the man "shall grow up out of his place." (Zechariah, 6:12.) In Daniel, (7:8) the man is fourth; in Revelation, (4:7) third; in Revelation, (2:8) second; in Ezekiel, (1:10) first.

And the four beasts had each of them six wings
about him . . .

Six wings.—
Life, Truth,
and Love, and
belief of life,
truth, and love

THE FOUR BEASTS—IN EZEKIEL.

EZEKIEL, I : 5.

Also out of the midst thereof came the likeness of four
living creatures. . . .

EZEKIEL, I : 10.

As for the likeness of their faces, they four had the face of
a man, and the face of a lion, on the right side: and they four
had the face of an ox on the left side; they four also had the
face of an eagle.

JUDAH'S SCEPTRE BROKEN.

DANIEL, 8 : 8-11.

. . . the great horn was broken; and for it
came up four notable ones . . .

Great horn.—
Mortal mind.

THE LITTLE HORN.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east and toward the pleasant land.

Pleasant
Land.—New
Jerusalem.

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

DAILY SACRIFICE TAKEN AWAY.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Daily sacrifice.—Time sacrificed daily by mortals in praying to a corporeal God.

THE BRANCH.

ISAIAH, II : 1-5.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

JEREMIAH, 23: 5.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

JEREMIAH, 33: 15.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

ZECHARIAH, 3:8.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

ZECHARIAH, 6:12.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.

EPHRAIM—THE FIRST BORN.

GENESIS, 49:22, 24.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: Joseph (Ephraim).—Christian Scientists (renamed).

. . . (from thence is the shepherd, the stone of Israel:)

GENESIS, 48:14.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon

Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

JEREMIAH, 31:9, 18-20.

. . . I am a father to Israel, and Ephraim is my firstborn.

I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

PSALM 80: 1, 2.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Benjamin.—
Harlem De-
scendants,—
the Lost
Tribe.

Before Ephraim and Benjamin and
Manasseh stir up thy strength, and
come and save us.

Ephraim.—
Followers of
the "First-
born,"—Chris-
tian Scientists
(renamed by
the Messiah).

Manasseh.—
Protestants.

JOSHUA.

ZECHARIAH, 3:3.

Now Joshua was clothed with filthy garments, and stood
before the angel.

ZECHARIAH, 3:2.

. . . is not this a brand plucked out of the fire?

DANIEL, 4:17.

. . . that the living may know that the most High ruleth in
the Kingdom of men, and giveth it to whomsoever he will,
and setteth up over it the basest of men.

SIGNS OF THE TIMES.

II. ESDRAS, 13: 29, 31, 32.

Behold, the days come, when the most High will begin to deliver them that are upon the earth.

And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared . . .

WORLD ASTONISHED.

II. ESDRAS, 13: 25, 26, 30, 52.

This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

By his own self shall deliver.—
Through realization of Truth shall open the seven seals.

And he shall come to the astonishment of them that dwell on the earth.

And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the daytime.

II. ESDRAS, 5:6.

And even he shall rule, whom they look not for that dwell upon the earth . . .

A PROPHET AMONG THEM.

EZEKIEL, 33:33.

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

ISAIAH, 42:9.

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

CALLED BY NAME.

ISAIAH, 43: 1.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

SURNAMED.

ISAIAH, 45: 4.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Surnamed
thee.—Tola.
(Judges. 10: 1.)

FLESHLY TYPES.

ZECHARIAH, 13: 6.

And one shall say unto him, What are those wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

FACIAL CHARACTERISTIC.

DANIEL, 8: 23.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

REWARD—NOT OF MAN.

ISAIAH, 45: 13.

I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord.

III. JOHN, 7.

. . . taking nothing of the Gentiles.

SEVENTY WEEKS.

DANIEL, 9: 24.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Seventy weeks.
--From December twenty-fifth, 1901, -- date of the last "leading," -- to May first, 1903, when Notification was sent forth to Descendants.

HAGGAI, I : 14, 15.

In the fourth and twentieth day of the	Second year.—
Sixth month.—	From date of
June 1905.	appointment of
	One Head,
Darius.—Lord.	November
	thirtieth, 1903.

DANIEL, 9:25.

<p>Seven weeks and three-score and two weeks.—A "full" year's round of weeks, plus sixty-two from May first, 1903,—the second week in July, 1905.</p>	<p>Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.</p>	<p>Going forth of the commandment.— Sending forth of Notification to Descendants on May first, 1903, Street.—God's Way of bringing up the subject again. Wall.— Opposition,</p>
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WARFARE WITH THE SAINTS.

DANIEL, 7: 21, 22.

I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the Kingdom.

Ancient of Days.—The Holy One of Israel.

WITHDRAWAL FROM THE CHURCH.

DANIEL, 9: 26.

Not for himself.—Not the spiritual idea, but human personality. And after three score and two weeks shall Messiah be cut off, but not for himself . . . Cut off.—Withdrawal from First Church of Christ, Scientist, New York City,—July twenty-second, 1905, the week following the "second" week.

WEEK AT MARBLEHEAD.

DANIEL, 9: 27.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

One week.—July twenty-fourth to thirty-first, 1905.

Midst of the week.—July twenty-seventh, 1905. Sacrifice.—Time sacrificed.

Oblation.—Worship of the Seven Churches as literal Churches.

THE BETRAYAL.

ZECHARIAH, II: 7-14.

And I will feed the flock of slaughter, even you, Poor of the flock.—Handful of workers.
 O poor of the flock. And I took unto me two Two staves.—
Beauty.—A woman. staves; the one I called Beauty, and Two side by side,—living together.
Bands.—A binder of contracts.—a lawyer. the other I called Bands; and I fed the flock.

Three shepherds also I cut off in one month; Three shepherds —The betrayers,—
 and my soul loathed them, and their soul also ab- "Beauty," and
 horred me. "Bands,"—and a colleague.

Then said I, I will not feed you: that that dieth, let it die;
 and that that is to be cut off, let it be cut off; and let the rest
 eat every one the flesh of another.

And I took my staff, even Beauty, and cut it asunder, that
 I might break my covenant which I had made with all the
 people.

The word of the Lord.—Biblical leading.—Deuteronomy, 22:10. And it was broken in that day: and so the poor
 of the flock that waited upon me knew that it was
 the word of the Lord.

Give me my price; if not
 forbear.—Be honest or
 sever relations.
 And I said unto them, If ye think
 good, give me my price; and if not,
 forbear. So they weighed for my
 price thirty pieces of silver.

Weighed for
 my price
 thirty pieces
 of silver.—
 The Betrayal.

And the Lord said unto me, Cast it unto the
 potter: a goodly price that I was priced at of
 them. And I took the thirty pieces of silver, and
 cast them to the potter in the house of the Lord.

Cast it unto
 the potter.—
 Assignment
 of the
 work of trac-
 ing Descend-
 ants to the
 genealogist of
 that name.

Then I cut asunder mine other staff, even
 Bands, that I might break the brotherhood be-
 tween Judah and Israel.

Cut asunder.—
 Severed rela-
 tions.

COMING OF THE SON OF MAN.

MICAH, 4: 9, 10.

Now why dost thou cry out aloud? is there no king in thee?
 is thy counsellor perished? for pangs have taken thee as a
 woman in travail.

Be in pain, and labour to bring forth, O daughter of Zion,
 like a woman in travail . . .

REVELATION, 12: 5.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

MATTHEW, 24: 27.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

LUKE, 17: 25.

But first must he suffer many things, and be rejected of this generation.

DATE OF THE BIRTH.

DANIEL, 12: 12.

<p>End of "forty years" journey in the wilderness, by the Holy One of Israel,—1866-1906.</p>	<p>Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.</p>	<p>From the going forth of Notification, May 1, 1903, to Christmas time, 1906.</p>
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CALL TO CONCORD.

DANIEL, 7: 13.

I saw in the night visions, and, behold, one like
Clouds of heaven.—Protecting spir-
 itual thoughts. the Son of man came with the clouds Night visions.
 —Dark, mate-
 rial sense.
 of heaven, and came to the Ancient of days, and
 they brought him near before him.

THE TRUTH, AND THE MAN CHILD REVEALED.

REVELATION, 5: 1, 5, 7, 8, 9.

And I saw in the right hand of him that sat on
 the throne a book written within and on the
 backside, sealed with seven seals.

Right hand.—
 It is within
 the power
 of the Holy
 One of Israel
 to reveal the
 Truth, and to
 bring forth the
 man child,
 sealed with
 seven seals.

LOOSENING OF THE SEALS.

... behold, the Lion of the tribe of Juda, the Root of
 David, hath prevailed to open the book, and to loose the
 seven seals thereof.

THE TRUTH POWER.

Took the book
out of the
right hand.—
Received the
Truth-power
through the
Holy One of
Israel.

And he came and took the book out of the right
hand of him that sat upon the throne.

DOMINION GIVEN.

And when he had taken the book . . .
. . . they sung a new song, saying, Thou are worthy to
take the book, and to open the seals thereof . . .

DANIEL, II : 3.

And a mighty king shall stand up, that shall rule with
great dominion, and do according to his will.

DANIEL, 7 : 14.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

For Christ,
God's idea,
will eventually
rule all nations
and peoples—
imperatively,
absolutely,
finally—with
divine Science.
(S. & H., p.
565.)

DANIEL, II : 8.

. . . and he shall continue more years than the king of the
north.

RETURN TO THE CHURCH.

JEREMIAH, 30: 10.

. . . Jacob shall return, and shall be in rest,
and be quiet, and none shall make him afraid.

Shall return.—
To First
Church of
Christ, Scien-
tist, New York
City.

THE HEAD OF THE CORNER.

MATTHEW, 21: 42.

. . . The stone which the builders rejected, the
same is become the head of the corner . . .

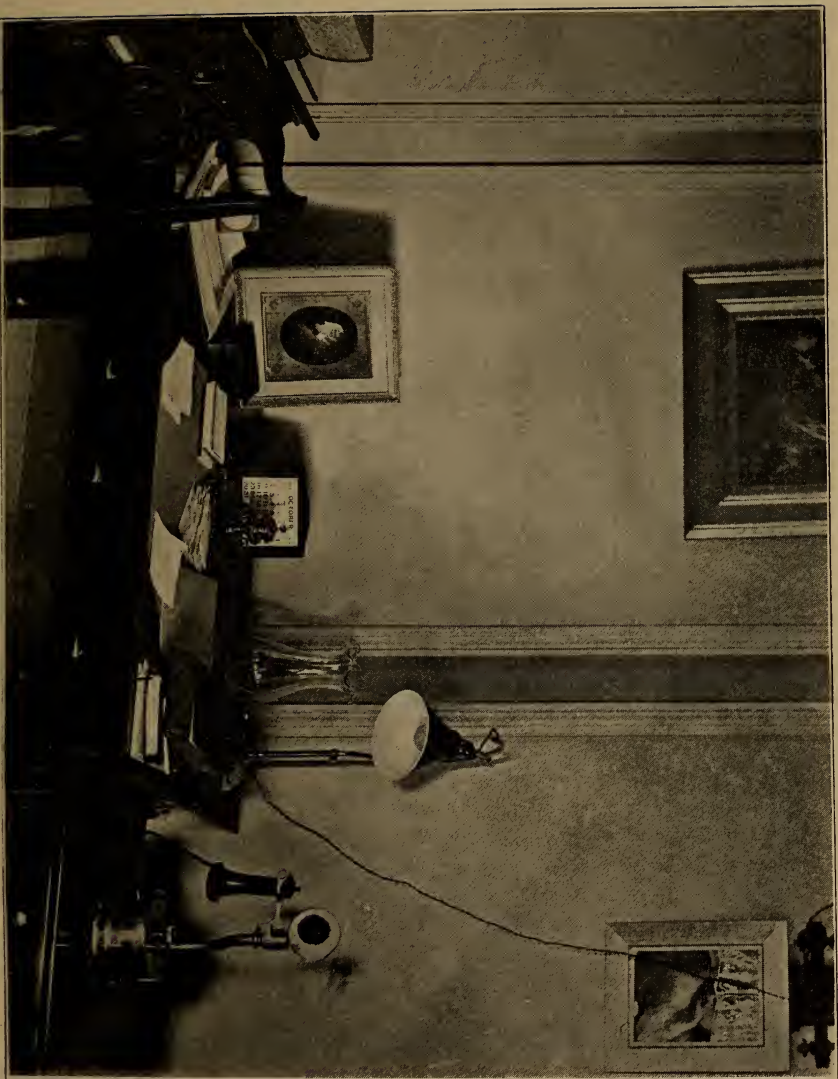
The builders.—
The Holy One
of Israel, and
the Head of
First Church of
Christ, Scien-
tist, New York
City. (Zech-
ariah, 5:9-11.)

VISION OF SOLOMON.

ECCLESIASTES, 9: 14-17.

There was a little city, and few men within it; and there
came a great king against it, and besieged it, and built great
bulwarks against it:

Now there was found in it a poor wise man, and he by his
wisdom delivered the city; yet no man remembered that same
poor man.



NORTHEAST CORNER ROOM IN FIRST CHURCH OF CHRIST, SCIENTIST,

NEW YORK CITY.

Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

ONE ONLY PATH.

II. ESDRAS, 7: 3-9.

And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

But put the case the entrance were narrow, and like a river;

Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

OPENING OF THE SEALS.

REVELATION, 6: 1-6.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

The first seal.—
When touched
impersonally
by Truth,
through the
Holy One of
Israel.— the
First Beast.

And I saw, and beheld a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

The second
seal.—When
led to the
Second Beast,
—The Head of
First Church,
of Christ,
Scientist,
New York City.

And there went out another horse that was red . . .

The third seal. And when he had opened the third seal, I
 —When the Third Beast— heard the third beast say, Come and see. And
 the man child— I beheld, and lo a black horse; and
 was led to the Fourth Beast, Black horse.—
 —the other he that sat on him had a pair of Law of revers-
 Witness. balances in his hand. al.—animal
 magnetism,—
 met, and
 overcome.

And I heard a voice in the midst of the four beasts say,
 Three meas- A measure of wheat for a penny, and A measure of
 ures of barley for a penny.— wheat for a
 Full equivalent three measures of barley for a penny; penny.—Equiv-
 of substance and see thou hurt not the oil and the alent amount
 would be the of spirituality
 cost. wine. cost.

THE TWO WITNESSES.

ISAIAH, 43: 10.

Ye are my witnesses, saith the Lord, and my servant whom
 I have chosen: that ye may know and believe me, and under-
 stand that I am he: before me there was no God formed,
 neither shall there be after me.

REVELATION, II: 3.

And I will give power unto my two witnesses,
 and they shall prophesy a thousand two hundred
 and threescore days, clothed in sackcloth.

Three years,
 five and one-
 half months
 from the date
 of the Coming
 of the Son of
 man, —Decem-
 ber, 1906.

L O F G.

ZECHARIAH, 4: 11.

. . . What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

ZECHARIAH, 4: 14.

Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

THE RAM WITH TWO HORNS.

DANIEL, 8: 3-7.

Then I lifted up mine eyes, and saw, and, behold, there

River.—Channel through which flows the highest realization of Truth,—the Holy One of Israel.

stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Ram.—Two individual natures in one. (S. & H., p. 577.)

Came up last. —Embraced Christian Science last.

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

West.—
Truth's
opposite.

Touched not
the ground.—
Being mental.

And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

MENTAL ASSASSINATION.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Cast him down
to the ground.
— Mental as-
sassination of
the Two Wit-
nesses; — "he
shall be broken
without hand."
(Daniel, 8: 25.)

REVELATION, II: 4.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

REVELATION, II: 8.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Great city.—
New Jeru-
salem.

DEATH OVERCOME.

REVELATION, 11: 11.

And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

ACCUSER CAST DOWN.

REVELATION, 12: 10, 11.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Blood of the Lamb.—
The Christ
life.

Word of their testimony.—
The Word, reflected by them
as Witnesses.



FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY.

THE TWO WOMEN.

ZECHARIAH, 5:9.

Then I lifted up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings . . .

Two women.—
The Holy One
of Israel, and
the Head of
First Church
of Christ,
Scientist, New
York City.

THE HOUSE IN THE LAND.

ZECHARIAH, 5:11.

And he said unto me, To build it an house in the land of Shinar . . .

The land of
Shinar.—The
Land of two
rivers,—East
and Hudson.

HAGGAI, 2:3.

Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?

PROMISES FULFILLED.

JEREMIAH, 30:3.

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

JEWS RECALLED.

ISAIAH, 11: 12.

And he shall set up an ensign for the nations,
and shall assemble the outcasts of Israel, and
gather together the dispersed of Judah from the
four corners of the earth.

Nearly seven
hundred thou-
sand Jews live
in New York
to-day,—every
fourth person
in the Borough
of Manhattan
being a Jew or
a Jewess.

GENEALOGICAL TRACING.

ISAIAH, 27: 12.

And it shall come to pass in that day, that the Lord shall
beat off from the channel of the river unto the
stream of Egypt, and ye shall be gathered one
by one, O ye children of Israel.

Beat off from
the channel.—
Shall perform
an unusual
thing.

THE DRY BONES.

(Genealogies.)

EZEKIEL, 37: 1-28.

The hand of the Lord was upon me, and carried me out in
the spirit of the Lord, and set me down in the midst of the
valley which was full of bones,

And caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Prophecy.—
Reflect love.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

No breath in
them.—Traced
but not yet
located.

Then said he unto me, Prophecy unto the wind,
Wind,—Mortal consciousness. prophecy, son of man, and say to the wind, Thus
 saith the Lord God; Come from the four winds, Four winds.—
 O breath, and breathe upon these slain, that they Omnipotent Mind.
 may live.

So I prophesied as he commanded me, and the breath came
 into them, and they lived, and stood up upon their feet, an
 exceeding great army.

Then he said unto me, Son of man, these bones are the
Whole house of Israel.—All children of Israel, though not yet awak- ened to Truth. whole house of Israel: behold, they
 say, Our bones are dried, and our Our hope is lost.—Failure of five previous attempts to recover.
 hope is lost: we are cut off for our
 parts.

Therefore prophecy and say unto them, Thus saith the
 Lord God; Behold, O my people, I will open your graves, and
 cause you to come up out of your graves, and bring you into
 the land of Israel.

And ye shall know that I am the Lord, when I have opened
 your graves, O my people, and brought you up out of your
 graves,

And shall put my spirit in you, and ye shall live, and I shall
 place you in your own land: then shall ye know that I the
 Lord have spoken it, and performed it, saith the Lord.

The word of the Lord came again unto me, saying,

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel Judah.—New name given to his companions: then take another stick, and write upon it, For Joseph, Stick of Ephraim.—Christian Scientists, renamed by the Messiah. Judah.—New name given to Harlem Descendants, as they awaken to Truth. the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

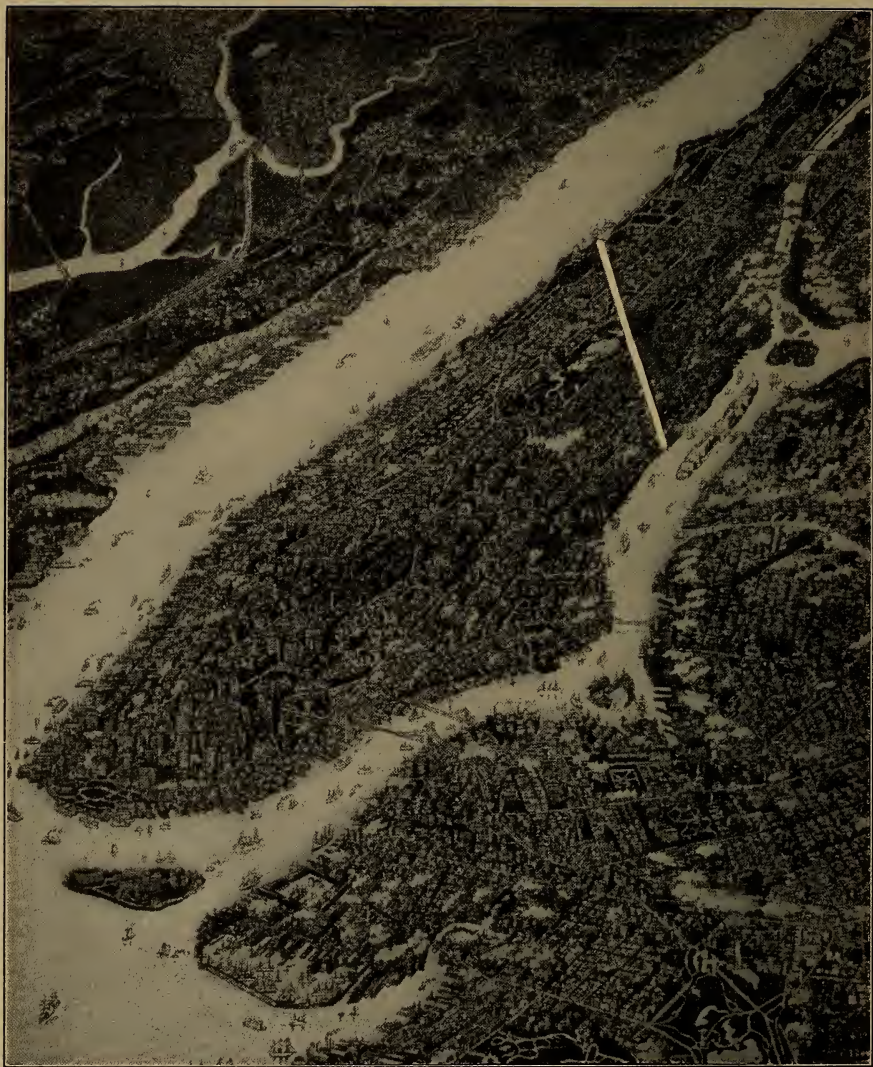
And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk A little child shall lead them. (Isaiah 11:6.) in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.





A BIRDSEYE VIEW OF MANHATTAN ISLAND.

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And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

THE HARLEM LINE.

ZECHARIAH, 1: 16.

Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

ISAIAH, 34: 17.

And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

THE LOST TRIBE.

GENESIS, 49: 27.

Benjamin shall raven as a wolf: in the morning Benjamin.—
he shall devour the prey, and at night he shall ^{Harlem} Descendants.
divide the spoil.

ERROR UNCOVERED.

JEREMIAH, 32:44.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

Missing Har-
lem records.

THE HOUR OF JUDGMENT.

REVELATION, 18:10.

. . . Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

One hour.—
Between ten
and eleven
o'clock. Sep-
tember 25, 1905,
when the Har-
lem legal
matters were
turned over to
the attorneys.

FALL OF JERUSALEM.

ZECHARIAH, 14:2.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

EZEKIEL, 21:27.

I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

JEREMIAH, 51:31.

One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end.

A PROPHETIC PARABLE.

EZEKIEL, 17:1-24.

And the word of the Lord came unto me, saying,

Son of man, put forth a riddle, and speak a parable unto the house of Israel;

And say, Thus saith the Lord God; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

Highest branch of the cedar.—First Church of Christ, Scientist, New York City.

He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

And it grew, and became a spreading vine of low stature,
 Branches.— whose branches turned toward him, and the roots
 Branch thereof were under him: so it became a vine, and
 churches. thereof were under him: so it became a vine, and
 brought forth branches, and shot forth sprigs.

There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.
 Furrows of her plantation.—
 Class instruction.

It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

Moreover the word of the Lord came unto me, saying,

Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

And hath taken of the king's seed, and made a covenant
 Mighty of the land.—Harlem
 Descendants. with him, and hath taken an oath of him: he hath
 also taken the mighty of the land:

That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

But he rebelled against him in sending his am-
 Embassadors
 into Egypt.—
 Notification to
 Descendants. bassadors into Egypt, that they might give him
 horses and much people. Shall he prosper? shall
 he escape that doeth such things? or shall he break the cove-
 nant, and be delivered?

As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

Neither shall Pharoah with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

THE PSALMIST'S VISION.

PSALM 80: 8-19.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Vine out of Egypt.—First Church of Christ, Scientist, New York City.

Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

She sent out her boughs unto the sea, and her branches unto the river.

Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

So will not we go back from thee: quicken us, and we will call upon thy name.

Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

A PARABLE OF JESUS.

MATTHEW, 21: 33-42.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

Householder.—The Holy One of Israel.
Tower.—First Church of Christ, Scientist, New York City. (I. Her-
mas, Vision
iii: 24.)

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise.

But last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto these husbandmen?

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes!

THE FIRST ATTORNEYS.

JEREMIAH, 33: 24-26.

Considerest thou not what this people have spoken, saying,
 The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

Two families which the Lord hath chosen.—
 Two chosen ones comprising the law firm, representing Descendants.

Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

Then will I cast away the seed of Jacob, and David my servant . . .

THE SEVEN CHURCHES IN ASIA.

REVELATION, 2: 1-7.

Church of
 Ephesus.—
 The Holy One
 of Israel.

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of seven golden candlesticks;

The seven churches in Asia.—The seven individuals in the rising consciousness of Truth.

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast

tried them which say they are apostles, and are not, and hast found them liars:

And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

THY FIRST LOVE.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Thy first love.
—The same individuality given birth to nineteen centuries ago.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Do the first works.—Acknowledge the Christ child, as did Mary nineteen centuries ago. (And Mary said, My soul doth magnify the Lord.
—Luke, 1:46.)

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

Nicolaitanes.
—Those disturbing the harmony of the church.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REVELATION, 2: 8-11.

And unto the angel of the church in Smyrna Church in Smyrna.—The man child. write; These things saith the first and the last, which was dead, and is alive;

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Jews.—(Judah) Christian Scientists. Satan.

PROPHESIED ARREST AND TRIAL.

Fear none of those things which thou shalt suffer: behold, Cast into prison.—December, 1906. the devil shall cast some of you into That ye may be tried.—That the public trial may take place. prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

REVELATION, 2: 12-17.

And to the angel of the church in Pergamos Church in Pergamos.—The Head of First Church of Christ, Scientist, New York City. write; These things saith he which hath the sharp sword with two edges;

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Doctrine of
Balaam.—

False theory
that man and
woman are not
distinct male
and female
ideas, as sons
of God; but are
"male and fe-
male" within
themselves.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

REVELATION, 2: 18-29.

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

Church in
Thyatira.—One
of the Two
Witnesses.

I know thy works and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

And I gave her space to repent of her fornication; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

But that which ye have already hold fast till I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION, 3: 1-6.

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Thou hast a name that thou livest, and art dead.—Dead matter thou livest in is a lie-man. This name thou hast

Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION, 3:7-13.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Church in Philadelphia (brotherly love).—The younger of the Two Brothers.

AN OPEN DOOR.

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

An open door. —Right of ownership of Descendants being unquestionable.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^{Jews (Judah).}
I will make them to come and worship before thy ^{—Christian}
feet, and to know that I have loved thee. ^{Scientists.}

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION, 3: 14-22.

Amen,...the beginning of the creation of God.—John (his Epistle commencing with "In the beginning," and ending with "Amen").

And unto the angel of the church ^{Church of the}
of the Laodiceans write: ^{Laodiceans.—} These ^{John.}
things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

He that hath an ear, let him hear what the Spirit saith unto the churches.

WEDDING OF THE LAMB.

EZEKIEL, 24: 16, 18.

Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

II. ESDRAS, 9: 38-47.

And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

Then let I my thoughts go that I was in, and turned me unto her,

And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

And I said unto her, What aileth thee? tell me.

She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbors: and we gave great honor unto the Almighty.

And I nourished him with great travail.

So when he grew up, and came to the time that he should have a wife, I made a feast.

I made a feast.
Marriage
supper of the
Lamb.

II. ESDRAS, IO: I, 40-48.

And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

This therefore is the meaning of the vision which thou lately sawest:

Thou sawest a woman mourning, and thou beganest to comfort her:

But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

And whereas she told thee of the death of her son, this is the solution:

This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

Whereas, I say, she said unto thee, that she hath been, thirty years barren: those are the thirty years wherein there was no offering made in her.

But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fall, and died: this was the destruction that came to Jerusalem.

Marriage chamber.—The wedding of the Lamb,—to take place after the fall of Jerusalem.

REVELATION, 19:7.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

CHAPTER IV.

SECOND COMING.

REINCARNATION PROVED.

REVELATION, 2:4.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

TO COME WITH CLOUDS.

REVELATION, 1:7.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Cometh with clouds.—
Clouds of material sense.

THE ONE PIERCED.

ZECHARIAH, 12: 10.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

TO COME QUICKLY.

REVELATION, 22: 20.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

PROPHECY OF THE "TWO MEN."

ACTS, 1: 11.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

UNFOLDING OF THE LAW

II. ESDRAS, 7: 28.

For my son Jesus shall be revealed with those that be with him . . .

THE SEVEN SEALS.

ZECHARIAH, 3: 3.

Now Joshua was clothed with filthy garments, and stood before the angel.

MESSIAH CUT OFF.

DANIEL, 9: 26.

And after threescore and two weeks shall Messiah be cut off, but not for himself . . .

IN OUR MIDST.

ZEPHANIAH, 3: 15.

The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

SIMEON'S BLESSING.

LUKE, 2: 34.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

REINCARNATION EXPLAINED.

MARK, 9: 2-4.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

And there appeared unto them Elias with Moses: and they were talking with Jesus.

CAUTION OF SECRECY.

MATTHEW, 17:9.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Risen again.—
The fourth
time. —

A PROPHET RAISED UP.

DEUTERONOMY, 18:15.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

REAPPEARING FORETOLD.

ACTS, 3:22.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

WORDS OF STEPHEN.

ACTS, 7: 37, 38.

This is that Moſes, which said unto the children of Israel,
A prophet shall the Lord your God raise up unto you of your
brethren, like unto me; him shall ye hear.

This is he, that was in the church in the wilderness with the
angel which spake to him in the mount Sina, and with our
fathers: who received the lively oracles to give unto us.

APPEARING OF THE APOSTLES.

MATTHEW, 19: 28.

And Jesus said unto them, Verily I say unto you, That ye
which have followed me, in the regeneration when the Son of
man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve
tribes of Israel.

Twelve tribes
of Israel.—All
nations of the
world, begin-
ning with the
Holy City as
a nucleus.

ONE AFTER ANOTHER.

II. ESDRAS, 12: 13, 14.

Behold, the days will come, that there shall rise up a king-
dom upon earth, and it shall be feared above all the kingdoms
that were before it.

In the same shall twelve kings reign, one after another.

FAILURE TO DEMONSTRATE.

II. ESDRAS, 11: 19.

So went it with all the residue one after another, as that every one reigned, and then appeared no more.

TARRY TILL I COME.

JOHN, 21: 22.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

MOTHER RECOGNIZED.

JOHN 19: 26, 27.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! . . . Referring to this age.

FACE TO FACE.

III. JOHN, 14.

But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

SPIRITUAL FOOD.

LUKE, 22:30.

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

THE TIME IS FULFILLED.

JOB, 19:25.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

MAN AMONG MEN.

I JOHN, 3:2.

. . . when he shall appear, we shall be like him; for we shall see him as he is.

HIS KINGDOM COME.

MATTHEW, 16: 28.

Referring to
John, who
demonstrated
over death in
Jesus' time;
but will fail to
do so at the
Second Com-
ing]

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER V.

JACOB'S SONS.

REUBEN.

GENESIS, 49: 3, 4.

Reuben...my
first-born.—
First and fore-
most student
of the Holy
One of Israel.

Reuben, thou art my firstborn, my might, and
the beginning of my strength, the excellency of
dignity, and the excellency of power:

Unstable as water, thou shalt not excel; be-
cause thou wentest up to thy father's bed; then
defiledst thou it: he went up to my couch.

Thy father's
bed.—Retiring
from the Fath-
er's work.—
the building of
First Church
of Christ, Sci-
entist, New
York City.
Couch.—Spir-
itual conscious-
ness of rest.

I. CHRONICLES, 5: I.

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was ^{Judah.—Chris-} ^{tian Scientists.} Joseph's.)

SIMEON AND LEVI.

GENESIS, 49: 5-7.

Simeon and Levi are brethren; instruments of ^{Simeon.—Ma-} ^{teria Medica.} cruelty are in their habitations.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

JOSHUA, 19: 9.

Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

Part of the children of Judah.—The healing power of the Christian Scientists.

JOSHUA, 13: 14.

Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

Levi.—Scholastic Theology, —turned away from the Ego.

JUDAH.

GENESIS, 49: 9.

Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Judah.—Mortal mind.

ZEBULUN.

GENESIS, 49: 13.

Zebulun.—
Goddess of
Liberty in the
harbor of New
York.

Zebulun shall dwell at the haven of
the sea; and he shall be for an haven
of ships; and his border shall be unto
Zidon.

Border shall be
unto Zidon.—
Liberty shall
extend as far
as the Christ
understanding
reaches, Zi-
don being the
most northern
city visited by
Christ in his
journeyings.

ISSACHAR.

GENESIS, 49: 14, 15.

Issachar is a strong ass couching down between
two burdens:

Issachar.—
Mortal con-
sciousness
(without intel-
ligence).—
weighed down
by its own bur-
den of error,
and the press-
ure of Truth.

Land...pleas-
ant.—New Jer-
usalem.

Servant unto
tribute.—Ack-
nowledged its
superior.

And he saw that rest was good, and
the land that it was pleasant; and
bowed his shoulder to bear, and be-
came a servant unto tribute.

I. CHRONICLES, 7:1.

Now the sons of Issachar were, Tola . . .

DAN.

GENESIS, 49: 16-18.

Dan shall judge his people, as one of the tribes of Israel.

Dan shall be a serpent by the way, an adder in the path,
that biteth the horse heels, so that his rider shall

Dan.—A fourth
beast.—
(Daniel, 7:7).

fall backward.

I have waited for thy salvation, O Lord.

I have waited
for Thy salva-
tion O Lord.—
"The patience
and the faith
of the saints."
(Revelation,
13:10.)

GAD.

GENESIS, 49: 19.

Gad, a troop shall overcome him: but he shall
overcome at the last.

Gad.—The
man child.

ASHER.

GENESIS, 49: 20.

Out of Asher his bread shall be fat, and he shall
yield royal dainties.

Asher (Bless-
ed).—The Holy
One of Israel,—
... "for,
behold, from
henceforth all
generations
shall call me
blessed."
(Luke. 1:48.)

NAPHTALI.

GENESIS, 49: 21.

Gad and Naphtali are on either side of Asher,—standing “before the God of the earth.” (Revelation, 11:4.)

Naphtali is a hind let loose: he giveth goodly words.

Naphtali.—
One of the Two
Witnesses.

Hind let loose.
—Liberated
Christ in the
female con-
sciousness.

JOSEPH.

GENESIS, 49: 22-24.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

Joseph (Ephraim).—Christian Scientists (renamed)

The archers have sorely grieved him, and shot at him, and hated him:

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)

Stone of Israel.—Ephraim,—the man child.

BENJAMIN.

GENESIS 49: 27.

Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Benjamin.—
Harlem De-
scendants.—
the Lost Tribe.

CHAPTER VI.

SPIRITUAL LAWS AND BIBLE SAYINGS, AS SEEN IN THE LIGHT OF DIVINE SCIENCE.

For the law of the Spirit of life in Christ Jesus
hath made me free from the law of sin and death.

(Romans, 8:2.)

To gain the true understanding of God and His idea,—man,—the Bible must be interpreted spiritually. "When the Scripture is understood, the spiritual signification of its terms will be understood, and will contradict the interpretations that the senses give them; and these terms will be found to include the inspired meaning." (M. W., p. 190.)

The mortal laws, grown fixed in consciousness by centuries of belief, are overcome to-day in a lesser degree only than in the days of the Patriarchs. Every so-

called material law is false, because not of God. "What are termed natural science and material laws are the objective states of mortal mind." (S. & H., p. 484.) Through the spiritual realization of divine Love alone can the demonstration over the laws of belief of impersonal evil—mortal mind—be accomplished. Through Christian Science the world is beginning to learn how to destroy the false, unreal laws of sin and sickness,—not by fighting against them as realities ("I am not come to destroy, but to fulfil," Mathew 5: 17), but in mentally realizing the one law (the law of God) when, like darkness disappearing before the light, mortal beliefs sink into self extinction. When sin and sickness yield to Truth, greater demonstrations of the power of divine Mind as reflected through man will be evidenced, until finally the last enemy—death (a false illusion and law of mortal belief)—will be overcome.

When Moses first discovered that the laws of mortal mind were subject to his control through spiritual realization, in casting his rod "on the ground" (Exodus, 4: 3) he realized its nothingness (ground as a form of belief, and was thus able to turn one belief into another, as the rod into a serpent. Startled at the exhibition of his Christ-power, he "fled from before it," but taking the serpent "by the tail" (Exodus, 4: 4),—indulging in the mortal beliefs as little as possible, thus keeping in the spiritual thought,—the operation was reversed, and the serpent turned again into a rod. In the

manifestation of leprosy, by putting his "hand into his bosom,"—realizing the God-power within himself,—Moses commanded mortal mind, and "when he took it out" (Exodus, 4:6), he took his spiritual dominion, and brought out the demonstration (the phenomenon of "leprosy") on mortal mind's own manifestation, the hand; and again realizing his God-given power within himself, he "plucked it out of his bosom" (Exodus, 4:7),—healed the diseased member by the same spiritual realization. These manifestations, forerunners of other demonstrations wrought upon Pharaoh in the form of plagues, by Moses, were accomplished through the obedience of mortal mind to the word of God reflected through man. In like manner the cloud on Mt. Sinai, the manna in the wilderness with its lesson to live day by day only, and the pillar of cloud by day and of fire by night,—one and all appeared under Moses' command to mortal mind. And to-day, sin and sickness likewise disappear at command, under the realization of divine Love. This disappearance of disease through the reflection of Truth, in the least degree, proves the Principle revealed in the so-called miracles of the ancients. It is indeed but a question of time when the capacity to reflect divine Love will develop, through self-purification, to an extent sufficient to perform the "greater works" prophesied by Jesus. (John, 14:12.)

In the days of so-called miracles, some one man at least has always been cognizant of the Christ-Principle,—

"kept secret from the foundation of the world" (Matthew, 13: 35),—as fully revealed in Christian Science to-day.

Moses demonstrated over the law of friction, among other laws of mortal mind, when the "raiment waxed not old" in the forty years wandering of the Children of Israel. (Deuteronomy, 8: 4.) Elisha, in bringing the ax to the surface of the water (II. Kings, 6: 5, 6), overcame the law of gravitation.

When Jesus walked on the waves, he demonstrated over this same law (Matthew, 14: 25-27) through the understanding that all force of attraction is in divine Mind alone, not in matter; and when "immediately the ship was at the land whither they went" (John, 6: 21), the law of resistance of the mortal belief of water was annulled by the divinely reflected power of Jesus. His command to the fig tree that no fruit should grow thereon, and presently it "withered away" (Matthew, 21: 19), was a rebuke from God, through the Christ idea, to the mortal law of capillary attraction. Jesus said: . . . "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matthew, 17: 20.)

Were the spiritual realization of to-day sufficient to annul the law of gravitation,—together with other laws of mortal mind,—holding the seeming ponderous mass in its place, the matter formation of earth and rocks (admitted by scientists to be but a form

of illusive consciousness) would move, as described, in direct obedience to the word of God.

This promised power is the re-discovered spiritual realization of divine Love, and is beginning to be universally reflected through His highest ideas,—the sons and daughters of God,—“heirs of God and joint heirs with Christ.” (Romans, 8: 17.)

Elisha fed his hundred on twenty loaves of barley, and “they did eat and left thereof.” (II. Kings, 4: 44.)

Jesus fed the five thousand on five barley loaves and two small fishes, with twelve baskets of fragments. (John, 6: 13.)

Peter, the fisherman, healed the cripple. (Acts, 3: 8.)

Jesus said to the impotent man, “Rise, take up thy bed and walk.” (John, 5: 8.)

Peter, the fisherman, raised up Dorcas-Tabitha from the belief of death. (Acts, 9: 40.)

Jesus cried with a loud voice: “Lazarus, come forth.” (John, 11: 43.)

All these so-called miracles were effected by the reflection of divine Mind through man.

The power to control the elements is a degree of spiritual realization. Noah produced the flood when “the Lord shut him in” (Genesis, 7: 16); that is to say, when the material sense was shut out and Noah abode in the God-consciousness; and in this way Elijah,

on Mount Carmel, likewise produced the rain. (I. Kings, 18: 44, 45.)

The cause of the earthquakes, of such frequent occurrence during the past years as to challenge the attention of scientists throughout the world,—prophesied to occur “in divers places” (Matthew, 24: 7),—is apparent to-day. The spiritual thought going out into consciousness, reflected through thousands of God’s ideas, disrupts the so-called natural, or material, laws of cohesion and adhesion holding the earth (a mental product of mortal mind) together, and, these laws yielding to the influence of Truth, the earth quakes along the lines of least resistance.

The sweating of “drops of blood” (Luke, 22: 44) in the garden of Gethsemane was the beginning of the subjection to Christ of these same laws of cohesion and adhesion afterwards accomplished, “when he ascended up on high” and “led captivity captive.” (Ephesians, 4: 8.)

The sun, giving heat and light to the material world, is mortal mind’s concept of the real sun,—the creation of God. In other words, God’s idea, the sun,—the material sun being the false concept,—reflects light to the real universe. Were the material sun of God’s creating, never would it have stood still for Joshua “upon Gibeon” (Joshua, 10: 12), nor could the shadow have been brought “ten degrees backward” by Isaiah the Prophet. (II. Kings, 20: 11.)

The main object of leading the children of Israel forty years through the wilderness (Numbers, 14:33)—a journey that could have been accomplished in a few weeks—was to impress them and the world at large that Moses was a spiritual leader and oracle of God. His sayings and teachings, as incorporated in the Bible, must first be universally accepted, and thus become fixed laws unto themselves, if the human race is ever to awaken from the mesmeric dream of life in matter.

Moses, through the wisdom given him of God, early appreciated the necessity of shortening the span of human life, until the world would come to the understanding that life is Mind and not in matter, well knowing that frequent death, in strong contrast to the then existing length of days, would cause the race to ponder, think, and reason over man's relationship to God.

And until the days of David, under Moses' law of limitation, the span of life was shortened to an hundred and twenty years,

. . . yet his days shall be an hundred and twenty
years, (Genesis, 6:3.)

and, at the time of the promulgation of the ninetieth Psalm, it became further reduced to three score years and

ten;—to this settled belief of the centuries humanity bows to-day.

This law of limitation is even now beginning to yield to the power of Truth, statistics showing a notable lengthening of life within recent years, while the death rate of The First Church of Christ, Scientist, in Boston, furnishes a marked illustration of progress made in the understanding of Life over the belief in death, among the ranks of the Christian Scientists. Of the twenty-two thousand one hundred and thirty-nine members in the year 1901, the death rate was two and thirty-two one hundredths per one thousand, or seventeen and thirty-eight-one hundredths per one thousand less than the death rate in the City of Boston.

And again, as a further regulator of the human race, Moses evolved the law "in sorrow thou shalt bring forth children" (Genesis, 3:16), thus imposing a limitation on propagation, through the efficient operation of fear.

If within the past two hundred years both men and women have suffered at the stake, or scaffold, for their religious beliefs, is it a cause for wonder that Moses failed to disclose to the dense understanding of the Children of Israel the fact that man is a mental, not a physical, being, or covered his face with a veil (Exodus, 34:33) to hide the change of countenance—the Christ on the flesh—wrought by his mental communion on Mount Sinai? Jesus declared sixteen hundred years later, "I have yet many things to say unto you, but ye cannot

bear them now" (John, 16: 12), and alluded, in a few instances only, to the fact that we are mental beings, such as, "A spirit hath not flesh and bones, as ye *see* me have" (Luke, 24: 39), and again, "Ye are of your father the devil." (John, 8: 44.)

The declaration "I have meat to eat that ye know not of" (John, 4: 32), carried with it the hidden meaning that the Master was sustained by the substance of thought. Even to-day the human mind resists the Truth embodied in the statement "All is Mind and Mind's idea." (S. & H., p. 492.)

THERE IS NO DEATH.

Man (not matter) was made a spiritual being after God's image and likeness.

**So God created man in his own image, in the image
of God created he him; male and female created he
them;**

(Genesis, 1:27.)

and if man—immortal—was created after God's image, man is the same immortal being, "yesterday, and to-day, and forever." An immortal man can never die.

"Mortals waken from the dream of death, with bodies unseen by those who think they bury the body." (S. & H., p. 429.)

Question.—Where do they waken?

Answer.—On other planets.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

(Revelation, 6: 9, 10.)

The opening of the fifth seal of error (the fifth stage of spiritual growth in the individual consciousness of the man child) follows the present period,—the beginning of the opening of the fourth seal. (Revelation, 6: 7.) Concurrent with this event, when universal consciousness is leavened with Truth, the thoughts of those having passed on and living on other planets will be Scientifically discerned from this earth.

The word "under" is typical of understanding; "altar," typical of worship. Therefore, "under the altar" would indicate: Understanding what is uni-

versally worshipped in belief, namely, that man dies; but knowing the reverse, that life is in Mind, and man is immortal,—through this reflection of Truth, John “saw,” or Scientifically discerned, the thoughts (souls) of those “slain for the word of God;” namely, foresaw a mental communication with the martyrs (the most spiritually-minded Christians) who have gone before.

To “judge” is to bring understanding; to “avenge,” to vindicate or prove true; “blood” is typical of Life. Hence, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” is a cry from those looking backward and saying: How long will it be, O Lord, before understanding will be brought to those dwelling on the earth to *vindicate* and *prove it true* to them that our Life was never taken?

The answer is found in the following verse:

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled, (Revelation, 6:11.)

“that they should rest yet for a little season,”—in the year nineteen hundred and ten, or until such time

as a second illustration, or proof, that life is in Mind and not in matter come to a doubting world in the overcoming of the "last enemy" by the Two Witnesses.

"Blessed are the dead which die in the Lord" (Revelation, 14: 13), or pass on with the light of Truth, having overcome mortal beliefs, for "he that overcometh shall not be hurt of the second death." (Revelation, 2: 11.)

By telling the secret to others, the process of wakening from the dream of life in matter will extend to other planets. The Truth will be understood by those most spiritual, who in turn will encourage others in their struggle for freedom.

THY FAITH HATH MADE THEE WHOLE. (Matthew, 9: 22.)

The word faith is defined as the "assent of the mind, or understanding, to the truth of what God has revealed." This definition finds illustration in the circumstances surrounding the healing of the woman by Jesus, as told by Matthew. It was not the material blind faith that healed, but the turning of the human mind to Christ, through whom God revealed Himself in the force of divine Love. "Even so faith, if it hath not works, is dead, being alone" (James, 2: 17); but faith, as spiritual understanding, when awakened, brings into quickened

activity the force of Spirit, and is alive with results. This quickening influence of divine Love, reflected through the Master, entering the woman's consciousness, awakened her Christ,—or spiritual understanding (referred to by Jesus in using the word *faith*),—and, dispelling the mortal beliefs, made her whole. In other words, Jesus declared in substance:

Thy awakened Christ,—faith,—quickened into activity by the reflection of Truth, Life and Love, “a law of annihilation to everything unlike themselves” (S. & H., p. 243), hath made thee whole.

Again, metaphysical healing finds illustration in the words of Paul, the apostle:

The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

**Said with a loud voice, Stand upright on thy feet.
And he leaped and walked.** (Acts, 14: 9, 10.)

In “steadfastly beholding him,” Paul silently realized to himself the cripple's spiritual reality, and, in “perceiving he had faith,” knew that through this realization, the force of divine Love surging through his consciousness was awakening the cripple's spiritual understanding of God,—his Christ, divinity, or faith,—and this quickened activity accomplished the healing described.

DAY OF JUDGMENT.

The "Day of Judgment," in the generally accepted meaning of the words, conveys the idea of an arraignment before a Court, with the attendant passing of judgment, by a Supreme Judge, upon the misdeeds of mortals committed upon the earth. The Judgment, or "mental operation by which facts are weighed," lies, however, in man himself, not in any Judge.

For the Father judgeth no man, but hath committed
all judgment unto the Son,— (John, 5: 22.)

hath committed the "mental operation by which facts are weighed" unto the Christ-understanding (son),—available to all alike upon awakening to Truth.

GOD'S CREATION SPIRITUAL, NOT MATERIAL.

. . . Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. (Genesis, 1:29.)

Of all creation, man is the highest idea of God,—and animals, herbs, and trees, also ideas of God, are likewise perfect and eternal. Divine Love—sustaining spiritual substance, “meat”—reflects through man, the idea of God, and through animals, herbs and trees,—His ideas as well.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

(Exodus, 3:3.)

Moses “turned aside,”—turned away from material thought,—and saw, where the false material bush seemed to be, the spiritual bush, scintillating with the “consuming fire” of divine Love.

This reflection of Spirit through Moses, far from consuming the false material bush, quickened it with “healing in its wings,” and had the bush been diseased, or withered, a restoration to health and harmony would have occurred, even as the Spirit quickens the mortal body. (Romans, 8:11.) When God called to Moses “out of the midst of the bush” (Exodus, 3:4), “Love” became “reflected in love.” (S. & H., p. 17.) Through this understanding of Love, even as “one touch of nature makes the whole world kin,” peace and rest of mind and body ever comes to man, while roaming in the forests alone with nature, or listening to the language of the flowers.

And when thought is universally changed, and God's creation recognized as spiritual, and not material, then only will nature be transformed, and,

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (Isaiah, 55:13.)

That divine Love is reflected through the animal kingdom, as well as through herbs and trees, finds illustration in the feeding of Elijah by the ravens (I. Kings, 17:6), and the reflection of the word of God to Balaam, through a seemingly dumb animal. (Numbers, 22:28.)

BATTLE OF THE AMALEKITES. (Exodus 17:8-12.)

Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

The meeting of the Israelites with the Amalekites, won only by most faithful work on the part of the spiritual leader of that age, describes the type of the mental battle between Truth and error to-day.

Moses is pictured as sustained by the Christ-Principle,—the stone, or rock, under him; while Aaron's and Hur's assistance, in holding up his hands (power), was the impersonal mental work on their part reflecting strength and support to their leader.

When the claim of weariness comes, and hesitation to press forward in the life race for immortality, the Amalekites will prevail; but when loyal Christian Scientists hold up the hands of the spiritual Leader of the world to-day, sustaining her with the impersonal power

of God, the battle turns in favor of Truth, and the victory is won in the final fall of error,—the “going down of the sun.”

AND GOD SAID, LET THE EARTH BRING FORTH GRASS.
(Genesis, 1: 11.)

As the Earth is “a sphere, a type of eternity and immortality, which are likewise without beginning or end” (S. & H., p. 585), so is Grass a type of humility:—“The grass beneath our feet silently exclaims, ‘The meek shall inherit the earth.’” (S. & H., p. 516.) “Let the earth bring forth grass,”—allow the understanding of immortality to enter the consciousness, bringing forth humility, the only quality through which all things are inherited! Through this understanding Nature is spiritually discerned,— . . . “the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.” (Genesis, 1: 11.)

SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF. (Matthew, 6: 34.)

Spirit uncovers, each day, error sufficient to demand the fullest realization of divine Love for harmonious demonstration.

BUT PRAY YE THAT YOUR FLIGHT BE NOT IN THE WINTER, NEITHER ON THE SABBATH DAY. (Matthew, 24: 20.)

Pray that ye neither flee away from your problem,—from coldness of heart toward those who are leading you,—nor neglect the call of duty, being lulled into a state of ease and rest in error, through mesmerism.

I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN.
(Luke, 10: 18.)

I saw how the law of reversal immediately struck back in revenge on sin's destroyers, and protected you.

TAKE UP THY BED, AND GO UNTO THINE HOUSE. (Matthew, 9: 6.)

Handle metaphysically what you have relied on (material beliefs), and dwell in the secret place of the most High.

THAT THE BLOOD OF ALL THE PROPHETS, WHICH WAS
SHED FROM THE FOUNDATION OF THE WORLD, MAY
BE REQUIRED OF THIS GENERATION. (Luke, II: 50.)

•

The belief that the Life (blood) of the prophets, or of anyone, was ever taken, will be required of mortal mind, to be supplanted by the understanding that life is in God, and that no one has ever died.

AUTOMOBILES OF PROPHECY.

The prophets of old, discerning not only what had ever been in divine Mind, but the mental picture of seeming existence in the mortal dream as well, wrote as in a vision; and startling proof of prophetic accuracy is to be found in the fourth verse of the second chapter of Nahum:

The chariots shall rage in the streets, they shall
jostle one against the other in the broad ways: they
shall seem like torches, they shall run like the light-
nings.

WHEREFORE I ABHOR MYSELF, AND REPENT IN DUST AND
ASHES. (Job, 42:6.)

To "repent in dust and ashes" is to gain the spiritual realization of mortal man's nothingness (dust), thus bringing into operation the force of Spirit, the consuming fire of Love,—reducing to ashes all false thoughts or beliefs, bringing the "forgiveness of sin in the destruction of sin." (S. & H., p. 497.)

ONLY BEGOTTEN SON.

For God so loved the world, that he gave his only
begotten Son . . . (John, 3:16.)

These words have been universally interpreted as indicating the sacrifice of an only son. The word "son," however, as here used, is the Christ-idea,—“begotten,”—derived from the Father, and brought into the world through Jesus. In other words, God so loved the world that he gave (brought to man through Jesus) the only son,—the Christ-idea, or only true understanding: begotten,—derived from the Father; lived, and demonstrated by the Master.

HOLY GHOST.

By means of the "Holy," or pure spiritual realization that God is All, and matter and mortal beliefs illusions(ghost), Spirit operates through the consciousness, dispelling fear ("perfect love casteth out fear,—"
I. John, 4: 18), and kindred beliefs, bringing comfort to man through the quickening of the body (Romans, 8: 11) into health and harmony.

This Comforter of prophecy (John, 14: 16) comes only through Christ-understanding, and is Divine Science, as taught to-day.

SEARCH THE SCRIPTURES.

Search the scriptures; for in them ye think ye have
eternal life (John, 5:39.)

Search the Scriptures, for in understanding them
ye realize ye have eternal life,—through thinking.

I HAVE CALLED YOU FRIENDS.

Henceforth I call you not servants; for the servant
knoweth not what his lord doeth: but I have called

you friends; for all things that I have heard of my Father I have made known unto you.

(John, 15:15.)

Jesus saw the spiritual man where the mortal body seemed to be, and, through the mental reflection of divine intelligence,—awakening the consciousness of the disciples by making known unto them all things he had heard of the Father,—he lifted their thoughts to the understanding of their relationship to God,—that they were spiritual, not material, and hence passed from death (John, 5:24) (the belief of life in matter) unto life (the understanding of life in Mind). Having risen to this spiritual plane, Jesus was able to call them “friends.”

SPIRITUAL MAN.

. . . Joshua the son of Nun . . . (Joshua, 1:1.)

PROPHECIES FAIL.

. . . but whether there be prophecies, they shall fail . . .
(I. Corinthians, 13:8.)

They shall fail to be true and lasting, as everything in the mortal consciousness is a dream.

CAUSE OF AFFLICTION.

Although affliction cometh not forth of the dust,
neither doth trouble spring out of the ground.

(Job, 5:6.)

Affliction and trouble are not the outcome of false, discordant, mortal thoughts (nothingness) themselves, but spring forth when these thoughts are believed.

SECOND DEATH.

Belief of life in matter on the next planet or sphere of experience.

THERE IS NO SPACE.

Nor height, nor depth, nor any other creature
[creation of mortal mind]... (Romans, 8:39.)

EVEN THE GOLD OF HUMAN CHARACTER MUST BE CON-
SUMED BY LOVE.

If I wash myself with snow water, and make my
hands never so clean;

Yet shalt thou plunge me in the ditch, and mine
own clothes shall abhor me. (Job. 9:30, 31.)

TWO INDIVIDUAL NATURES IN ONE. (S. & H., p. 577.)

. . . Say unto them, I ascend unto my Father,
and your Father; and to my God, and your God.

(John, 20:17.)

. . . and Mary hath chosen that good part, which
shall not be taken away from her. (Luke, 10:42.)

MAN BORN UNTO TROUBLE.

Yet man is born unto trouble as the sparks fly up-
ward. (Job, 5:7.)

As Christ is lifted up, the conflict between Spirit and
the flesh occasions suffering.

TRUE SELF.

...love thy neighbor as thyself. . . . (Mark, 12:31.)

Love thy neighbor as thou lovest Christ.

DAY OF THE LORD.

But the day of the Lord^c will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (II. Peter, 3:10.)

"Heavens" typify states of so-called harmony under material laws (elements); "earth" (a sphere without beginning or end), the ever-continuance of these conditions; "works therein," the results obtained, working from a wrong premise,—the belief of life in matter. These will pass away, being destroyed by the consuming fire of Love,—to be superseded by the laws of Spirit.

REIGN OF HARMONY.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth

shall be bound in heaven: and whatsoever thou shalt loose on earth shalt be loosed in heaven.

(Matthew, 16:19.)

I will give you the Truth, and, through this understanding, whatsoever thou shalt bind or loose on earth shall be effected harmoniously.



Ten years ago the poem Christ and Christmas was sent out into consciousness, as a messenger, by Mary Baker G. Eddy. (M. W., p. 308.) In 1904-5, as an answer, was written the following poem,—New Jerusalem.

CHAPTER VII.

NEW JERUSALEM.

1. From smallest seed,¹ in bursting through the sod,
A tree of life appears,—outcome of God,—
The Truth revealed.
Of Bible secrets, many yield at last;
Love's sunshine penetrates the darkened past,
No more concealed.

¹ MATTHEW 13: 31.

Another parable put he forth unto them, saying,
The kingdom of heaven is like to a grain of mustard
seed, which a man took, and sowed in his field.

2. To God's Word, read by Israel's Holy One,—
Through revelation was the work begun,—

The key is found.

This key unbolts the lock, though still is barred
The door to prophecies that angels guard,

Where truths abound.

3. As ocean's depths profound the secret keep,
Of famed Atlantis, 'whelmed beneath the deep,—

Hid from man's view,—

So rests the City Israel longs to find;—
In Scripture deeply veiled from mortal mind,—

Jerusalem, the New.

4. Though prophets saw God's plan for latter day,
'Twas learned through wisdom's guidance what to say,

What to curtail;

To cloak the final scene,—forever planned,—
The righteous overturning² of the land,

Till Good prevail.

² EZEKIEL, 21 : 27.

I will overturn, overturn, overturn, it: and it shall
be no more, until he come whose right it is; and I
will give it him.

7. When blessing Jacob's sons,—in order named,—
Was Judah's fall, in latter day, proclaimed;—

Base mortal⁶ mind.

No sceptred power can stand through human laws ;

The world must turn from false effect to Cause,

To save mankind.

6 GENESIS, 49: 10.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

8. Just here observe what Judah⁷ signifies,

To grasp the different meanings that arise,—

Their import glean;

Of Judah's tribe, to Blessed One came first

The gleam of light,—Life's ray through darkness burst,—

By Master seen.

⁷ SCIENCE AND HEALTH, P. 589.

Judah.—A corporeal material belief, progressing and disappearing; the spiritual understanding of God and man appearing.

9. As used in sacred Writ, the word implies,

In this sense, Truth appearing;—opened eyes,—

Let there be light!

When otherwise expressed, the term defined
Is disappearing thought of mortal mind;—
The passing night.

10. Lost⁸ Israel reclaimed,—long since foretold,—
Now joins with Judah,⁹ to become one fold,
With one to lead.
In council met, where plan and purpose thrill,
All yield, and recognize God's holy will,
In every need.

⁸ EZEKIEL, 34: 16.

I will seek that which was lost, and bring again
that which was driven away . . .

⁹ HOSEA, I: 11.

Then shall the children of Judah and the children
of Israel be gathered together, and appoint them-
selves one head, and they shall come up out of the
land: for great shall be the day of Jezreel.

11. With filthy garments¹⁰ clothed,—in seven seals,¹¹—
The one appointed grows,¹²—as Love reveals,—
And meets the call.
By power of Truth compelled to rise to fame,¹³
The thought would e'er recur, What's in a name,
When God is All.

10 ZECHARIAH, 3:3.

Now Joshua was clothed with filthy garments, and stood before the angel.

11 REVELATION, 5: 1.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

12 ZECHARIAH, 6: 12.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.

13 I. SAMUEL, 3: 20.

And all Israel from Dan even to Beer-Sheba knew that Samuel was established to be a prophet of the Lord.

12. While bringing out the Work, in deep despair,
In "secret place" was sought through earnest prayer,
Some word from Mind,
To dissipate all doubt;—forever close
The question, Could this be the one God chose
To call mankind?

13. At midnight, Christmas eve,—in answer given,—
God's ever-present voice was heard from heaven,—

The Bible ask!

The sacred Book was opened at the page
That showed by name¹⁴ a prophet of this age,—
Raised to the task.

¹⁴ JUDGES, 10:1.

And after Abimelech there arose to defend Israel
Tola . . .

14. Behold, in Scripture are the details told,
Of visions seen in Mind,—still to unfold,

As years roll by.

Isaiah writes, By name¹⁵ is Jacob called,
Redeemed from error, surnamed,¹⁶ and installed,—
Sent from on High.

¹⁵ ISAIAH, 43:1.

But now thus saith the Lord that created thee, O
Jacob, and he that formed thee, O Israel, Fear not:
for I have redeemed thee, I have called thee by thy
name; thou art mine.

¹⁶ ISAIAH, 45:4.

For Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name: I have sur-
named thee . . .

15. A chosen few, by light of love intense,¹⁷
Behold the Christ-idea through mists of sense;—
No others can.
Before a world astounded,¹⁸ to appear,
The last shall be the first,¹⁹—no halo here,—
An uncrowned man.

17 II. ESDRAS, 13:52.

And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

18 II. ESDRAS, 13:30.

And he shall come to the astonishment of them
that dwell on the earth.

¹⁹ DEUTERONOMY, 28: 13.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath . . .

16. In righteousness this servant is raised²⁰ up,
To build the City, and to drink the cup,
To the last dreg.
Through sufferings shall the captain²¹ overcome,
And gain reward of God,—no worldly sum
Of Gentile beg.²²

20 ISAIAH, 45: 13.

I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

21 HEBREWS, 2: 10.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

22 III. JOHN, 7.

. . . taking nothing of the Gentiles.

17. When comes the Son of man, shall faith²³ be found?
Not in the stranger's land,²⁴ where myths abound,—

False concepts all.

As Daniel spake, When given power to stand,²⁵
The kingdom scattered;—not by human hand,—

'Twas meant to fall.

23 LUKE, 18: 8.

I tell you that he will avenge them speedily.
Nevertheless when the Son of man cometh, shall he find faith on the earth?

28 REVELATION, 1:7.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

29 REVELATION, 8:1.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

20. To Peter, James, and John,—this secret³⁰ told,—
Blind eyes are opened; centuries past unfold

The source, and name.

Not only was the Master there discerned,
But Moses, and Elias—Christ returned—

Incarnate came.

30 MATTHEW, 17:1, 3.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And, behold, there appeared unto them Moses and Elias talking with him.

21. What time Jehovah sundered Pharoah's³¹ sway,
Stepped forth the coming prophet of to-day,—

“Like unto me.” ³²

This ordained one, discerned,—through mists to rise,—
Supplants all need of ointment³³ for the eyes;—

The wise will see.

³¹ EXODUS, 12: 31.

And he called for Moses and Aaron by night, and
said, Rise up, and get you forth from among my
people, both ye and the children of Israel; and go,
serve the Lord, as ye have said.

³² DEUTERONOMY, 18: 15.

The Lord thy God will raise up unto thee a Prophet
from the midst of thee, of thy brethren, like unto me;
unto him ye shall hearken.

³³ REVELATION, 3: 18.

. . . and anoint thine eyes with eyesalve, that thou
mayest see.

22. Dominion³⁴ has been promised from above,
In everlasting power of Life and Love;—

Caught to the throne.³⁵

Before the Truth, in time, must all men bow;³⁶

For God's idea—the Christ³⁷—is here and now,

Though yet unknown.

34 DANIEL, 7: 14.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

35 REVELATION, 12: 5.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

36 REVELATION, 2: 26-28.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

And I will give him the morning star.

37 SCIENCE AND HEALTH, P. 565.

. . . for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science.

23. From Corner-Head³⁸ will Love the nations hold,
When aliens are as plowmen,³⁹ and the old

Disciples shown.⁴⁰

The Master's words were, Ye which followed⁴¹ me
Shall judge the tribes of Israel, and be
Twelve kings, well known.

³⁸ ISAIAH, II : 4.

. . . and he shall smite the earth with the rod of his
mouth, and with the breath of his lips shall he slay
the wicked.

³⁹ ISAIAH, 61 : 5.

And strangers shall stand and feed your flocks, and
the sons of the alien shall be your plowmen and your
vinedressers.

⁴⁰ II. ESDRAS, 7 : 28.

For my son Jesus shall be revealed with those that
be with him

⁴¹ MATTHEW, 19 : 28.

And Jesus said unto them, Verily I say unto you,
That ye which have followed me, in the regeneration
when the Son of man shall sit in the throne of his
glory, ye also shall sit upon twelve thrones, judging
the twelve tribes of Israel.

24. In due succession⁴² these apostles reign,
Though each, in turn, demonstrate Life, in vain,
And disappear.⁴³
The first abides⁴⁴ until the Master comes,
To greet the friends by name,⁴⁵—the faithful ones,
Who Truth revere.

42 II. ESDRAS, 12: 14.

In the same shall twelve kings reign, one after another.

43 II. ESDRAS, II: 19.

So went it with all the residue one after another, as that every one reigned, and then appeared no more.

44 JOHN, 21:22.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

45 III. JOHN, 14.

But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

25. By mortal⁴⁶ mind—to sense—(with claim to power)
Was God's idea abjured, in darkest hour ;—
Bereft of friends.⁴⁷

This power Ezekiel—chapter seventeen—
Admonishes, and makes it clearly seen,
In failure ends.

⁴⁶ DANIEL, II : 5.

And the king of the south shall be strong, and one
of his princes; and he shall be strong above him, and
have dominion; his dominion shall be a great do-
minion.

⁴⁷ ZECHARIAH, 13 : 6.

And one shall say unto him, What are these wounds
in thine hands? Then he shall answer, Those with
which I was wounded in the house of my friends.

26. Engirt by those of understanding blind,
Through Love's command, "he" gives "them up,"⁴⁸
to find

Rest, undismayed.
Till Balaam's doctrine⁴⁹ yields to wisdom's call,
And universal love is shown for all,
The birth's delayed.

⁴⁸ MICAH, 5 : 3.

Therefore will he give them up, until the time that
she which travaileth hath brought forth: then the
remnant of his brethren shall return unto the children
of Israel.

49 REVELATION, 2: 14.

But I have a few things against thee, because thou
has there them that hold the doctrine of Ba-
laam . . .

27. Zerubbabel, and Joshua are stirred,⁵⁰
As Haggai explicitly averred,

In language plain;
And even told the month—in June⁵¹—when fear
Would seize the people, in the second year
Of lordly reign.

50 HAGGAI, 1: 14.

And the Lord stirred up the spirit of Zerubbabel
the son of Shealtiel, governor of Judah, and the spirit
of Joshua the son of Josedech, the high priest, and the
spirit of all the remnant of the people; and they came
and did work in the house of the Lord of hosts, their
God,

51 HAGGAI, 1: 15.

In the four and twentieth day of the sixth month,
in the second year of Darius the king.

28. A full year's round of weeks, plus sixty-two,
The Street is found, rebuilt⁵² to mortal view,—
The Way God planned.

At His command, when troublous times appear,
False concept, cut off⁵³ from the Church, so dear,
Alone must stand.

⁵² DANIEL, 9: 25.

Know therefore and understand, that from the
going forth of the commandment to restore and to
build Jerusalem unto the Messiah the Prince shall be
seven weeks, and threescore and two weeks: the
street shall be built again, and the wall, even in
troublous times.

⁵³ DANIEL, 9: 26.

And after threescore and two weeks shall Messiah
be cut off, but not for himself . . .

29. Through warfare⁵⁴ with the Saints, 'till Love
prevails,

Beliefs are self-destroyed,—as error quails,⁵⁵

To plague no more.

Turn not away, O God, for David's sake,⁵⁶

The face of Thine anointed, nor forsake,

Forevermore.

⁵⁴ DANIEL, 7: 21.

I beheld, and the same horn made war with the
saints, and prevailed against them.

55 REVELATION, 3:9.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

56 PSALM 132: 10.

For thy servant David's sake turn not away the
face of thine anointed.

30. A woman⁵⁷ (Beauty), and a man called Bands,
E'en now await the hour, with cruel hands,
Christ to betray.
From hatred of the Truth, and love of gold,
The Judas kiss⁵⁸—the same as that of old—
Salutes to-day.

57 ZECHARIAH, II:7.

And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

58 ZECHARIAH, II: 12.

... So they weighed for my price thirty pieces of silver.

31. By Zechariah is the scene laid bare,
Of how three shepherds⁵⁹ in one month would fare,
With anger stirred.
And when the work of tracing heirs proved vain,
'Twas placed in other hands,—the names⁶⁰ explain,
In Holy Word.

⁵⁹ ZECHARIAH, II : 8.

Three shepherds also I cut off in one month; and
my soul loathed them, and their soul also abhorred
me.

⁶⁰ ZECHARIAH, II : 13.

And the Lord said unto me, Cast it unto the potter:
a goodly price that I was priced at of them. And I
took the thirty pieces of silver, and cast them to
the potter in the house of the Lord.

32. To gratify revenge, in prison cell,⁶¹
Ten days of tribulation—sense of hell—
Will hate atone;
The Word, declared,—all fear at last dispelled,—
Will shield against the thoughts in ignorance held,
Till truth be known.

61 REVELATION, 2: 10.

Fear none of those things which thou shalt suffer:
Behold, the devil shall cast some of you into prison,
that ye may be tried; and ye shall have tribulation
ten days . . .

33. Travail⁶² in pain, O Zion's daughter lone!
Is there no king⁶³ in Mind? Can Love disown
Love's child⁶⁴ of old?
Unwittingly the mental birth goes on;
The promised man child⁶⁵ is brought forth anon,—
The story told.

62 MICAH, 4: 10.

Be in pain, and labour to bring forth, O daughter
of Zion, like a woman in travail . . .

63 MICAH, 4: 9.

Now why dost thou cry out aloud? is there no king
in thee? is thy counsellor perished? for pangs have
taken thee as a woman in travail.

64 SCIENCE AND HEALTH, P. 476.

In divine Science, God and the real man are inseparable, as Principle and its idea.

⁶⁵ I. JOHN, 3:2.

. . . when he shall appear, we shall be like him; for
we shall see him as he is.

34. Like lightning⁶⁶ flashing from the eastern sky,
And shining to the West,—as tidings fly,—
The nations hear.
Meanwhile, alone, and suffering⁶⁷ many things,—
Rejection overcome,—God blessing brings,
With Leader near.

⁶⁶ MATTHEW, 24:27.

For as the lightning cometh out of the east, and
shineth even unto the west; so shall also the coming
of the Son of man be.

⁶⁷ LUKE, 17:25.

But first must he suffer many things, and be re-
jected of this generation.

35. Midst clouds of heaven, led to Holy One,⁶⁸—
Dominion⁶⁹ given, harmony begun,—
The plans unfold.
A generation passed in wilderness,
Reveals the Land,—God's chosen own to bless;—
Forever hold.

⁶⁸ DANIEL, 7: 13.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

⁶⁹ REVELATION, 5: 7.

And he came and took the book out of the right hand of him that sat upon the throne.

36. From Jesse's stem,⁷⁰ an iron rod comes forth,—
In this description called king of the North,⁷¹

Acknowledged right!

The BRANCH⁷² that grows, reveals Jerusalem,—
In type and symbol reading Niew-Herr-Lem,
Or, New-Lord-Light.

⁷⁰ ISAIAH, 11: 1.

And there shall come forth a rod out of the stem
of Jesse, and a Branch shall grow out of his roots.

⁷¹ DANIEL, 11: 6.

And in the end of years they shall join themselves
together; for the king's daughter of the south shall
come to the king of the north to make an agree-
ment . . .

72 JEREMIAH, 23: 5.

Behold, the days come, saith the Lord, that I will
raise unto David a righteous Branch, and a King
shall reign and prosper, and shall execute judgment
and justice in the earth.

37. The poem, Christ and Christmas,—years gone by,—
Proceeded, as a message⁷³ from on High,
To speak the child:
Asleep in error's thrall, the Saints were stirred,
Now is it answered,—hope no more deferred,
No more reviled.

73 MISCELLANEOUS WRITINGS, P. 308.

This little messenger has done its work...

38. Four Beasts⁷⁴ from mortal consciousness arise,—
Strong thoughts to typify, and symbolize
Four kings⁷⁵ as one.
With likeness⁷⁶ of a man, encompassing,
They guard⁷⁷ the Christ-idea,—on upward wing,—
The "Son of Nun."

74 DANIEL, 7: 3.

And four great beasts came up from the sea, di-
verse one from another.

79 DANIEL, 7:5.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

40. The third, a Leopard,⁸⁰ sleeplessly alert,
Enveloping its own against all hurt,
Shall compass man.⁸¹
Four wings—dominion's type—reveal anew
Love's gift of double measure to the true;—
Divine in plan.

80 DANIEL, 7:6.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

S1 JEREMIAH, 31:22.

. . . A woman shall compass a man.

41. A fourth,⁸² with iron teeth, the prophet saw
Come howling to fulfil a mortal law,
And fool the blind.

Named SPIRITLESS, the head of Zion's band,
 And founder of the *City on the sand*,
 Misleads mankind.

⁸² DANIEL, 7:7.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

42. The next, a little horn,⁸³ as Daniel states,
 The zenith gains,⁸⁴ and thereby demonstrates
 Death has no sting.
 The greatest love,⁸⁵ that man with Maker blends,
 Is laying down belief of life for friends;—
 The crucial thing.

⁸³ DANIEL, 7:8.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

⁸⁴ SCIENCE AND HEALTH, p. 565.

. . . but this only impelled the idea to rise to the
zenith of demonstration . . .

⁸⁵ JOHN, 15: 13.

Greater love hath no man than this, that a man lay
down his life for his friends.

43. By names, in symbol, oft are volumes told,
And thus the beasts described, th' attention hold
Of wisdom's eye.
The first with meanings apposite is rife;—
DEPARTURE FROM THE CURRENT THOUGHT OF LIFE,
To signify.

44. Derived from Latin comes the second name;
And means TO STAND when raging all aflame,
Truth's foes appear.
The third conveys the thought of TO SUSTAIN,
And keep from falling one upheld in vain,
Were Love not near.

45. The last, implying TO PROCLAIM THE NEWS,
ANNOUNCES that the City of the Jews
At last is found.
This Holy Zion, *with foundations*⁸⁶ sure,
And governed by the twelve apostles⁸⁷ pure,
With Christ is crowned.

⁸⁶ HEBREWS, 11: 10.

For he looked for a city which hath foundations,
whose builder and maker is God.

⁸⁷ REVELATION, 21: 14.

And the wall of the city had twelve foundations,
and in them the names of the twelve apostles of the
Lamb.

46. Of these prophetic beasts, the last two⁸⁸ named,
Anointed,⁸⁹ stand before the Lord, unblamed;⁹⁰—

Witnesses⁹¹ true.

Receiving power⁹² from God, with sure command
Shall water turn to blood;⁹³—plagues smite the land,
For man to rue.

⁸⁸ REVELATION, 11: 4.

These are the two olive trees, and the two candle-
sticks standing before the God of the earth.

⁸⁹ ZECHARIAH, 4: 14.

Then said he, These are the two anointed ones,
that stand by the Lord of the whole earth.

⁹⁰ COLOSSIANS, 1: 22.

In the body of his flesh through death, to present
you holy and unblameable and unreprouvable in his
sight.

91 DANIEL, 8: 20.

The ram which thou sawest having two horns are the kings of Media and Persia.

92 REVELATION, 2:26.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

93 REVELATION, II:6.

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

47. In Daniel's ram,⁹⁴ two natures like two horns,
Unite in One, and barefoot tread on thorns,
 With sackcloth⁹⁵ clothed.
One horn is high⁹⁶ in power, though 'tis surpassed
By that awaking to the Truth the last;—
 Reviled and loathed.

94 DANIEL, 8:3.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns . . .

95 REVELATION. II: 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

96 DANIEL, 8: 3.

. . . and the two horns were high; but one was higher than the other, and the higher came up last.

48. One thousand and two hundred, plus threescore
Of days,⁹⁷ the Ram's horns prophesy 'neath sore
Affliction's rod;
When chastened by the cross, as time goes by,
Though in the streets two bodies seem to lie,⁹⁸
All Life is God.

97 REVELATION, II: 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand and threescore days . . .

98 REVELATION, II: 8.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

49. To prove the Bible true in what it saith,
They loved not their lives unto the death;⁹⁹—
Accused¹⁰⁰ no more;
The serpent¹⁰¹ is cast out, with mighty host;
Fear not,—triumphant through the Holy Ghost,—
Long life in store.

99 REVELATION, 12: II.

And they overcame him by the blood of the Lamb,
and by the word of their testimony; and they loved
not their lives unto death.

100 REVELATION, 12: 10.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

101 REVELATION, 12:9.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

50. Within six years, lo, mighty Babylon falls;¹⁰²
Then sever human ties, as Spirit calls;—
Christ's wedding¹⁰³ day.

What God unites¹⁰⁴ in Love let no man part;—
Two individual natures,¹⁰⁵ one in heart
To watch and pray.

102 REVELATION, 18: 10.

. . . Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

103 REVELATION, 19:7.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

104 MATTHEW, 19:6.

Wherefore they are no more twain, but one flesh.
What therefore God hath joined together, let no man
put asunder.

105 SCIENCE AND HEALTH, P. 577.

51. The time¹⁰⁶ required to make an end of wrong
Is seventy weeks ;—lost heirs defrauded long,
Through others' sins.
Commencing when the name¹⁰⁷ was read, Christ's day,
Until the first of the succeeding May,
God's Work begins.

¹⁰⁶ DANIEL, 9: 24.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most Holy.

¹⁰⁷ ISAIAH, 45: 4.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name . . .

52. The dry bones,¹⁰⁸ resurrected, reappear;—
As foretold by the Lord's inspiréd seer;—

Restored to life.

And, gathered as a flock,¹⁰⁹ an army stand;—
Exceeding great,¹¹⁰ throughout the troubled land,—
To end all¹¹¹ strife.

¹⁰⁸ EZEKIEL, 37: 1.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

¹⁰⁹ JEREMIAH, 31: 10.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scat-

tered Israel will gather him, and keep him, as a shepherd doth his flock.

¹¹⁰ EZEKIEL, 37: 10.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

¹¹¹ DANIEL, 9: 24.

. . . to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness . . .

53. By genealogies,—in Scripture told,—
Long centuries since were gathered¹¹² in one fold,
Jehovah's own.
Behold, the seed of Jacob's youngest son,
By the Messiah summoned, one by one,¹¹³
Unto the throne.

¹¹² NEHEMIAH, 7: 5, 6.

And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city.

¹¹³ ISAIAH, 27: 12.

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

54. False mortal mind—the Judah¹¹⁴ power—must yield:—

The lion,¹¹⁵ undisturbed, because not healed,¹¹⁶—
Asleep, and blind.

When later on aroused, it will awake,
To join¹¹⁷ with Benjamin, the world forsake,
And heaven find.

¹¹⁴ GENESIS, 49: 10.

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

¹¹⁵ GENESIS, 49:9.

Judah is a lion's whelp: from the prey, my son,
thou art gone up: he stooped down, he couched as a
lion, and as an old lion; who shall rouse him up?

¹¹⁶ JEREMIAH, 6:14.

They have healed also the hurt of the daughter of
my people slightly, saying, Peace, peace; when there
is no peace.

¹¹⁷ HOSEA, 1:11.

Then shall the children of Judah and the children
of Israel be gathered together, and appoint them-
selves one head, and they shall come up out of the
land: for great shall be the day of Jezreel.

55. Ahijah in twelve pieces¹¹⁸ rent a coat;
And then foretold the power of Truth, that smote
Through David's seed.
To Rehoboam¹¹⁹ but one tribe was left
To follow David's house,—of sight bereft,
By blinding creed.

¹¹⁸ I. KINGS, 11:30.

And Ahijah caught the new garment that was on
him, and rent it in twelve pieces.

119 I. KINGS, 12: 20.

. . . there was none that followed the house of David, but the tribe of Judah only.

56. Ten tribes with Jeroboam¹²⁰ casting lot,
Thus making 'leven,—one appearing not,
Remains unfound.

With Benjamin united Judah's tribe,
To reinstate the Kingdom of the Scribe,¹²¹—
Long since renowned.

120 I. KINGS, 11: 31.

And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

121 I. KINGS, 12: 21.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

57. Mankind as history these facts recall;
Far deeper meaning,—writing on the wall,—
The thoughts convey.

As once these tribes assembled,—joining hands,—
 Again, the looked-for union breaks earth's bands,
 And points the way.

58. Yea, raven¹²² as a wolf shall this lost tribe
 Of forty thousand heirs;—soon to imbibe
 The truth of all.
 The prey shall be devoured in morning light,
 And spoil divided, at the coming night,
 From Babel's fall.

¹²² GENESIS, 49: 27.

Benjamin shall raven as a wolf: in the morning he
 shall devour the prey, and at night he shall divide
 the spoil.

59. The Judah consciousness is fast outgrown,
 As to a world the Ephraim¹²³ power is shown;—
 The new-born child.¹²⁴
 All Christian Scientists will then be known
 As Ephraim's tribe,—of Joseph's seed,¹²⁵ well sown,
 And unbeguiled.

¹²³ JEREMIAH, 31: 9.

. . . I am a father in Israel, and Ephraim is my first-
 born.

¹²⁴ JEREMIAH, 31: 20.

Is Ephraim my dear son? is he a pleasant child? . . .

¹²⁵ GENESIS, 48: 11.

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

60. When Benjamin, through leavened thought awakes,
And renamed tribe of Judah¹²⁶ thus partakes
Of Truth and Life,
Behold the bond of union in one stick,¹²⁷—
Combined with Joseph, and no longer sick,¹²⁸
Through mortal strife.

¹²⁶ EZEKIEL, 37: 16.

Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions . . .

¹²⁷ EZEKIEL, 37: 19.

Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

128 ISAIAH, 33: 24.

And the inhabitant shall not say, I am sick: the
people that dwell therein shall be forgiven their
iniquity.

61. Lost Israel's Shepherd¹²⁹ then will sovereign stand,
Before the tribe of Ephraim,—Joseph's band,—

The world to save.¹³⁰

Together now with Judah (Benjamin),
Will protestants, as of Manasseh's¹³¹ kin,

The issue brave.

129 PSALM 80: 1.

Give ear, O Shepherd of Israel, thou that leadest
Joseph like a flock; thou that dwellest between the
cherubims, shine forth.

130 and 131 PSALM 80: 2.

Before Ephraim and Benjamin and Manasseh stir
up thy strength, and come and save us.

62. For seventy¹³² years, God's indignation grown
Against the City,—built not on its own,—

Has, gath'ring, burned.

The more so, that the records¹³³ of the right
(Purloined,—in Trust vaults hidden deep from sight)

Are not returned.

132 ZECHARIAH, I : 12.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

133 JEREMIAH, 32:44.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

63. The Greater City's upper half¹³⁴ shall fall,
Bestowing on the rightful owners all
 Their promised land.
The other half,¹³⁵ that cannot separate,
Unites to share in God's one grand estate,—
 Held in Love's hand.

134 JEREMIAH, 51:31.

One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end.

135 ZECHARIAH, 14:2.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

64. These latter days, a king¹³⁶ of visage fierce,
Ordn'd to prophesy,—dark sayings pierce,—
 Erect will stand;
While Science overturns, as told before,
And dear-bought harmony¹³⁷ forevermore
 Controls the land.

136 DANIEL, 8:23.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

137 REVELATION, 22: 3.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

65. On Patmos, to the Loving One,¹³⁸ Christ came;
A secret told,—recorded in Truth's name,—

Now brought to light.

The Revelator urges all to hear;¹³⁹

And see the meaning of the thought made clear,
Through Spirit sight.

¹³⁸ REVELATION, 1:9.

I John, who also am your brother, and companion
in tribulation, and in the kingdom and patience of
Jesus Christ, was in the isle that is called Patmos,
for the word of God, and for the testimony of Jesus
Christ.

¹³⁹ REVELATION, 2:11.

He that hath an ear, let him hear what the Spirit
saith unto the churches . . .

66. The Seven Churches¹⁴⁰ were not built of stone;—
Ideas instead, in eastern light upgrown,—

Candlesticks¹⁴¹ seven.

While six support the Tower¹⁴² in troublous days,

The other, Holy One, forever prays,¹⁴³

Through love from heaven.

140 REVELATION, I: 11.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

141 REVELATION, I: 20.

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

142 I. HERMAS, VISION III: 24, 25.

She answered, Dost thou not see over against thee a great tower, which is built upon the water, with bright square stones?

For the tower was built upon a square by these six young men that came with her.

143 II. ESDRAS, 9: 44.

And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

67. Nowhere on earth is stretchéd forth a line,¹⁴⁴
Like that across this Isle,—a Bible sign,

To ever stand.

Not only this marked feature is made clear,
But First Church¹⁴⁵ there described, erected near
In Shinar land.

144. ZECHARIAH, I : 16.

Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

145 ZECHARIAH, 5: II.

And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

68. A scoffing world may ask, Have women two¹⁴⁶
E'er built a house¹⁴⁷ that stands for what is true?

O doubting age!

Shall prophecies of old wise men despise,¹⁴⁸
As though comprised of satan's darkest lies?

Reply, O Sage!

146 ZECHARIAH, 5: 9.

Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings . . .

147 ZECHARIAH, 5: II.

And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

148 I. THESSALONIANS, 5: 20.

Despise not prophesyings.

69. This temple fronts the sun,—distinct, alone ;
Its mighty granite blocks portray in stone
Concept of Mind.
By constant labor, and in purpose whole,
Through years of toil, and travail of the soul,
Bears thought its kind.

70. E'er trod the Master, lone, by Galilee,
God's mansion stood from all eternity,
Already built!
By aid of sense of Soul,¹⁴⁹ through mists of mind,
The prophet saw this Church, when men were blind,
Because of guilt.

¹⁴⁹ SCIENCE AND HEALTH, P. 85.

This Soul-sense comes to the human mind when the
latter yields to the divine Mind.

71. Not one alone the mental secret learned,
For Hermas, too, this Tower¹⁵⁰ of strength discerned;—
So plainly said.
The Psalmist prophesied the coming Son;—
Rejected by the Builders,¹⁵¹—to become—
The Corner Head.

¹⁵⁰ III. HERMAS, SIM., 9: 115.

And he said unto me, Didst thou see the multitude
of those that built that tower? Sir, said I, I saw it.
He answered, All those are the angels, venerable in
their dignity.

¹⁵¹ LUKE, 20: 17.

And he beheld them, and said, What is this then
that is written, The stone which the builders rejected,
the same is become the head of the corner?

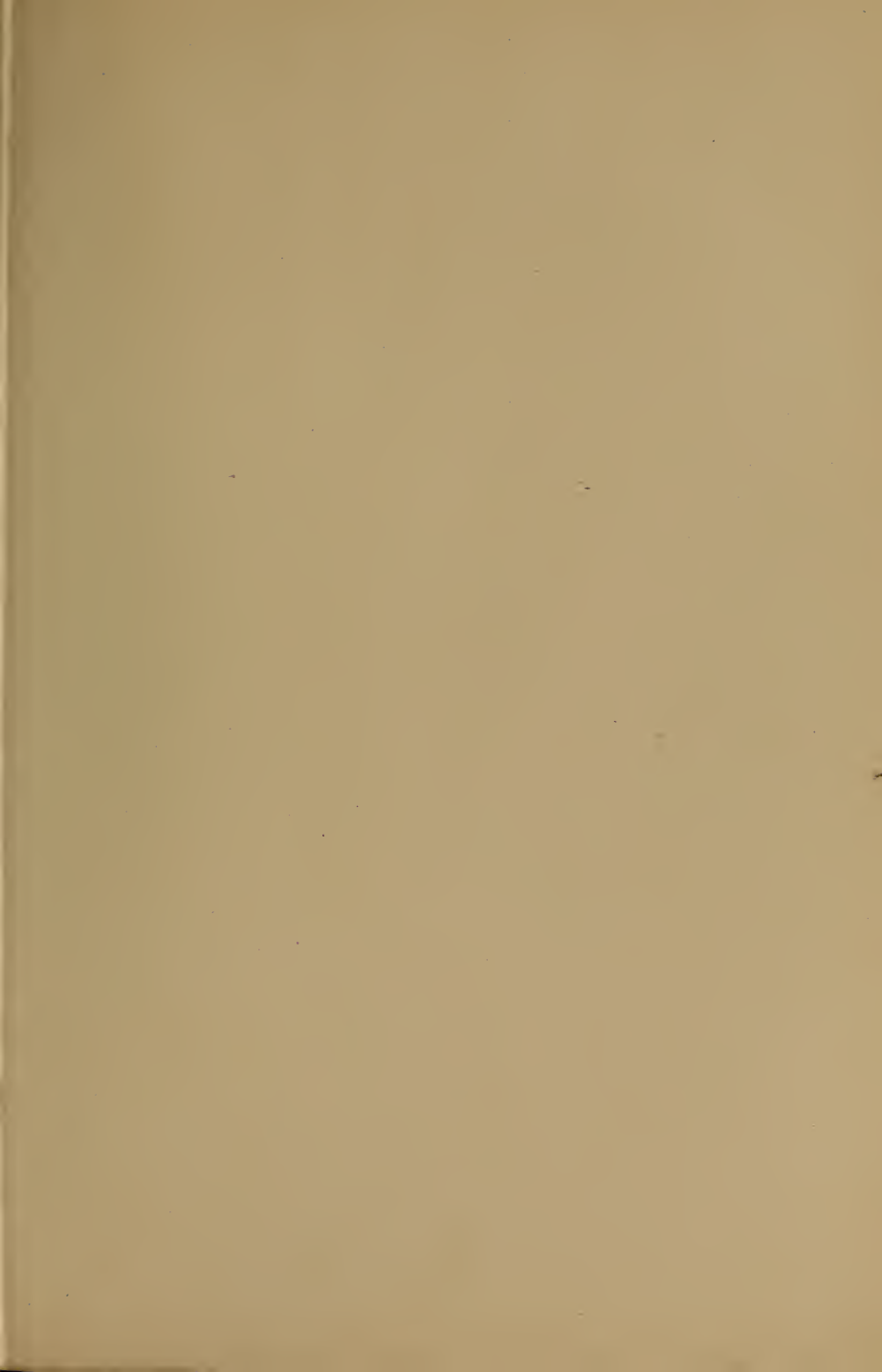
72. The question¹⁵² asked by Haggai is met;
Behold, the sacred House in Zion set;—
Revealed in Mind.

A fortress strong, of all-abiding Love;
Abode of Peace, whereon descends the Dove,—
Sweet rest to find.

152 HAGGAI, 2:3.

Who is left among you that saw this house in her
first glory? and how do ye see it now? is it not in
your eyes in comparison of it as nothing?

73. The present mortal man will pass away;
A new one rise, a nobler part to play;—
God's will be done!
No more in earth can sorrow find a place;
The dear ones parted, shall meet face to face;—
Christ's Kingdom Come!



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